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Peter C. Newman: self-portrait of a Canadian Jew
CANADA'S FOREMOST POLITICAL ANALYST DISCUSSES HIS JEWISHNESS, THE MIDDLE EAST AND OTTAWA (page 6)

THE CANADIAN JEWISH NEWS

★ TORONTO ★ • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN TORONTO • 15¢ • FRIDAY, FEBRUARY 20, 1970

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AN EDITO

THE GLOBE CENSORS JAMES RESTON

The Canadian Jewish News would like to address a question to the publishers of the Globe and Mail and to its editor-in-chief.

On several occasions in the past we have pointed out that Toronto's only morning paper has been partisan and unfair in its coverage of the Middle East conflict. It has denounced President Nixon editorially for expressing his readiness to aid Israel defend herself against the Soviet-led conspiracy.

Of course, the editor and publishers of Globe and Mail have the right to join forces with the avowed enemies of Israel and to support those who would sabotage anti-hatred legislation in Canada. However, if that is the case, then the Globe should put an end to its pose as Canada's national newspaper; it should admit its narrow-mindedness and prejudice in those areas which affect the Jewish community and the Middle East.

What continues to dismay us most is the doctoring of news regarding Israel from its New York Times service. Inevitably, everything favorable towards Israel or detrimental to its avowed enemies is adroitly omitted from the dispatches from the New York Times service. Despite this record of journalistic mischief on the Globe's part, we never expected such outrageous treatment of James Reston, as was the case last week with the New York Times' columnist's Cairo dispatches.

In Sunday's Times, Mr. Reston, a vice president of the paper and probably one of America's most eminent political writers – and someone moreover who is not biased in Israel's favor – published a long interview with President Nasser of Egypt. Mr. Reston made several comments about this interview. One of these comments reads as follows:

". . . As the interview went along it became paradoxical and even appeared contradictory. For on the one hand President Nasser was frank about Israel's superior military equipment technology, and support from the United States, and highly sensitive to any suggestion that his country might be backward and ineffective."

This paragraph, in Reston's dispatch, certainly expresses this writer's opinion of Nasser. It is not very flattering towards the Egyptian leader. Mr. Reston indeed must have been disappointed with Nasser's mental acrobatics during their talk if he considered it relevant and important enough to send this comment via telex, to the New York Times from the Egyptian president's palace.

We can assume that this description of President Nasser's state of mind was read by the Egyptian censor. He didn't ask Mr. Reston to delete it. Yet in both editions of the Globe and Mail of Monday, February 16th this extremely pertinent text was dexterously removed so that those who depend on Canada's national newspaper for their information wouldn't know what James Reston's opinion was about this interview or about Nasser.

With all humility, as a small newspaper addressing the formost morning paper of English Canada, we take the liberty of asking those responsible for editing the Globe:

Is this policy directed from above or is there someone in the Globe's newsroom who makes sure that nothing unflattering about Nasser appears in this paper?

Is it not an insult to a man of James Reston's reputation to edit his copy when he makes a statement about the Egyptian dictator?

BLAST PRIME MINISTER.- Quebec Premier Jean Jacques Bertrand and separatist leader René Levesque deny Prime Minister Trudeau's "insinuation" of antisemitism in Quebec.

Nasser's peace terms:

LIQUIDATE ISRAEL!

Proposes Al Fatah program as price for "settlement"

By the CJN diplomatic editor

Diplomats stationed at the East River and in the capitals of interested powers, agree in general, that in his interview with the New York Times, published last Sunday, Egyptian dictator Gamel Abdel Nasser, for the first time supported the terrorist demand for the liquidation of the Jewish State.

According to James Reston, a New York Times editor, the Egyptian leader made the following points:

"He could not accept giving Israel one inch of Arab territory, he wanted peace but peace meant complete evacuation of the Israeli-occupied territories including Jerusalem, a solution of the Palestinian refugge problem, and the creation of a non fanatical multi-religious Israeli state."

According to sources in Jerusalem, Nasser's latter demand has not been stressed by most of the radio stations and TV outlets. What it means in plain English is that the Jewish State, Israel, should cease to exist and that it should be replaced by some kind of an Arab-Jewish federation.

This is exactly the formula advocated by Yasser Arafat, the leader of the Arab terrorists.

Diplomatic sources express their astonishment at Nasser's new line. They point out that it was the Soviet Union's Andrei Gromyko, who, at the United Nations Assembly in 1947, stressed the righteous demand of the Jews, after the Hitler experience, to establish a sovereign state. The question now asked, is whether the Soviet Union will conveniently forget its own committment to the existence of Israel and accept the Nasser – Arafat proposals.

Mr. Reston in his Cairo dispatch, stated with regard to the Nasser interview that the Egyptian leader, "became paradoxical and even appeared contradictory. For on the one hand, President Nasser was frank about Israel's superior military equipment and technology, and the support from the United States, and on the other hand, he was openly defiant, not only of Israel but of the United States, and highly sensitive to any suggestion that his country might be backward and ineffective."

Also, western diplomats are reluctant to accept the Nasser interview as the current policy of the Egyptian ruler. Diplomats stationed in Cairo, says Reston, maintain that Nasser in his conversations with Hussein and others, "has been far less rigid" than he was in the interview.

In its own report of the interview, the New York Times clearly expressed its disappointment with Nasser's statements, as it must have been hoping for some indication of peaceful proposals from Cairo.

Israeli sources openly discount his interview as pure propaganda.

In Jerusalem an influential spokesman reminded newspaper men that Nasser lies openly when he speaks of Israeli attacks against Egypt. "What business has Egypt in our country," he asked? "Wasn't it Egypt that attacked us in 1948 and declared usan enemy without any cause or reason? "

The most important part of Nasser's interview is his rejection of a cease-fire.

Nasser conveniently forgot that it was the Arabs who broke the cease-fire, not Israel.

Nasser also demonstrated his ignorance of the China-America difference when he said that the United States does not occupy any Chinese territory. According to Peking, Formosa is occupied by America.

Nasser also repeated the Arab propaganda canard that Israel "drove out more than a million Arabs from their homeland," when it is known that no Arabs were expelled but fled in the hope of retuning after the liquidation of Israel.

Bertrand, Levesque attack Trudeau

CALL PIERRE A RACIST

Special CJN report

Premier Jean-Jacques Bertrand of Quebec and Rene Levesque, leader of the separatist Parti Quebecois sharply attacked some of the statements made last week by Prime Minister Pierre Elliot Trudeau in an address to the Montreal Jewish community. The Quebec premier said that Mr. Trudeau injected racial overtones in his speech, Mr. Levesque was even more critical and called the prime minister's address "disgusting."

"There was a disgusting tone of pandering racist feelings . . . and an implication that those who want to change Quebec society are by nature full of anti-semetic feelings," the leader of the separatist party said. Mr. Levesque was referring to remarks made by the prime minister in which he told his audience to insist on its rights "and don't give up."

"When he says 'Fight for your rights, boys,' he is implying that anti-federalists and others who want to change the status quo . . . would make things difficult for Jews," Mr. Levesque said.

"This is the lowest form of demagogy . . . and insinuates that all Quebecers are a bunch of savages."

Mr. Levesque said the Parti Quebecois hopes to have a prominent member of the Jewish community as one of its candidates in the next provincial election expected this fall.

Mr. Bertrand also stated that Prime Minister Trudeau's remarks at the Anti-Defamation League Meeting have created fear in Montreal's Jewish community. He specifically referred to Trudeau's exhortation to the Jews "to stick with it" in their struggle for basic rights.

According to the Quebec government leader, such a statement is bound to "sow concern among minorities and invite them to unwarranted vigilance."

Concerning antisemitism, Premier Bertrand stated for the record "that there is no antisemitism in Quebec neither among the population nor at the government level."

The rights of minorities, Premier Bertrand concluded, have always been respected "I don't blame minorities for being watchful of their rights but only when these rights are threatened, which is not the case."

In Ottawa, the Prime Minister's office, in an exclusive interview with the Canadian Jewish News on Tuesday, declared that Mr. Trudeau will not comment upon the remarks made by Bertrand and Levesque. The Prime Minister stands by what he said in his speech to the Jewish community, this newspaper was told.

MUNICH ARSON

Hans Dietrich Genscher, West Germany's Minister of the Interior has posted a reward of $20,000 for information leading to the capture of the arsonist who last week caused the death of seven elderly Jewish persons at the Jewish Community Center on Reichenbacher Strasse in Munich.

Among the victims of this dastardly crime were: Siegfried Offenbacher, 70, a librarian; Dawid Jakubowiez, 60, former concentration camp inmate; Georg Pfau, 63 and his wife Mrs. Yadwiga Pfau; Regina Becher, 59, a Brazilian citizen; Leopold Gimpel, 50; and Max Blum, 71, an American citizen.

The Center's 64 year old janitor, Hermann Weitz, who had been rescued from a second floor window, was still trembling from shock when he compared the devastating fire to his days in a concentration camp. "It was as grim and terrible as in the last months in the camp," he said, "when we did not know what would happen to us."

Commentary

by M.J. NURENBERGER

POMPIDOU IS NOT FRANCE

When French President Georges Pompidou arrives in the United States he will receive the kind of reception which is accorded the leader of a nation with whom Washington has to deal. But there will be little of the cordiality customarily lavished on Paris dignitaries. So far as New York is concerned it will receive him in a way that befits the representative of a regime that, to all practical purposes, has become the heir of Laval and Pétain.

To all of us who love France -- the France that will live longer in our hearts than the hatred for Pompidou and his henchmen -- it is tragic to have to place a French president in the category of a Laval. But in paraphrasing Roosevelt's famous description of Mussolini's cowardly attack on France, we can say that Pompidou has stuck a knife indeed into the back of an ally.

* * *

Mayor Lindsay, who gallantly refused to pronounce the banal and meaningless phrases which a French president would love upon his arrival, has not only strengthened the world opposition to Pompidou's Mussolini-like treachery but has consolidated the faith of the fifty-five percent of Frenchmen who hate this radical departure from traditional policy. In a sense, when Mayor Lindsay refused to offer an official reception to Pompidou, he also spoke for the people of France, that not-so-silent majority that has saved the honor of the republic.

So far as Canadians are concerned, it is important that here too the Jewish community, the friends of Israel and of France -- and all those who desire peace in the Middle East -- should protest in the kind of concrete manner that would be understood at the Elysee.

The French government now cynically admits that the Libya deal -- arming a government that openly acknowledges that it will attack Israel (and which may officially join the United Arab Republic) is purely a matter of business: ce sont les affaires. In this respect we have but one alternative to remember: that business with the France of Pompidou serves only to strengthen the present regime economically and we can but look upon that regime with disgust.

Pompidou may think that there is no dignity left within the Jewish community but it is up to us, in Canada, and for all over the free world, to demonstrate our honor and our concern.

It is high time that influential members of our community did something effective in this area instead of offering meaningless protests.

* * *

When the French government embarked upon this new policy of arming the enemies of the Jewish State for their war against Israel, it knew that it would encounter the opposition of all those who want to see peace in the Middle East. It has challenged us all to fight back. Let us not disappoint Pompidou and his gang.

SHMUEL YOSEF AGNON.- Nobel prize winner and one of the great Jews of our time who died in Jerusalem on Tuesday.
(A Profile and obituary by Arnold Ages, page 6.)

ALSO IN THIS ISSUE:

* **Profiles of our congregations**
* **Who is a Jew?** by Moshe Ron
* **Our poor public relations** (editorial, page 6.)

Many Torontonians -- Jews and non-Jews -- will attend a non-sectarian meeting on the Middle East.
(Details in Seven Days feature, page 7.)

Israel's economic problems

DEVALUATION OR SUBSIDIES

AN EXCLUSIVE JCNS REPORT FROM TEL AVIV
BY RUTH MICHAELS

Recently, the Israeli Government published the list of goods on which customs duty, excise or stamp duty is being increased. This underlined the absurdity of the so-called "package deal" negotiated last week between the Histadrut (General Federation of Labor) and the Manufacturers' Association, with the Finance Minister, Mr. Pinhas Sapir, acting as referee.

The new imposts will result in additional annual revenue to the Finance Ministry of only $30 million or so, instead of the $175 million Mr. Sapir originally intended to skim off purchasing power if the Histadrut leadership had persisted in its original demand for a 15 percent wage rise.

Mr. Sapir agreed to a scaling down of the additional purchase tax and duty, etc., when a compromise was finally hammered out. This gave workers (whose collective wage agreements expired on December 31, 1969) a 4-percent cash increase in wages -- free of income tax -- as "compensation" for past increases in the cost of living, plus another 4 percent in Government Defense Loan bonds, which are subject to income tax.

However, since national insurance payments are also going up, the average wage or salary earner will find very little change in his pay packet.

One of the reasons for the increase in national insurance is purely actuarial - higher wage levels will mean higher accident compensation and higher payment for men doing their annual reserve service.

Meanwhile, housewives are already finding that groceries cost more because the new wage increases have to be met, and also because grocers -- in common with other employers -- have to meet the cost of the compulsory Defense Loan bonds they have to buy on their own account.

Not only that, but the list of items on which purchase tax has been raised is not by any means confined to purely luxury items like cars and imported cigarettes and foodstuffs, or the more expensive locally produced drinks.

MORE FOR BEER

The list also includes beer (up by over 10 percent), stoves, heating installations and even commercial delivery vans.

Nobody here disputes the necessity to tighten belts, but it is difficult to see the point of raising wages and then taking the rise away. All it has done is to upset the relative stability of wages and prices during the past two years, and put exporters at a disadvantage by increasing their production costs.

Moreover, by agreeing to this fictitious wage increase, the Government lost a golden opportunity to introduce a wage freeze. Had it attempted to do so and coupled it with increased taxes, it would have met with total understanding on the part of the overwhelming majority of the population.

Hardship could have been alleviated by fixing a higher minimum wage for the lowest paid workers (which is provided for in the "package deal") and increasing allowances to families with many children under working age.

Higher taxes have been imposed in any event. The defense levy, which is a part of income tax is being increaded by 5 percent.

The conversion of the hitherto voluntary Defense Loan purchase into a compulsory one is fully justified, since it will force those who have been shirking their civic duty to fulfil it. However, the rate of purchase has been increased as well.

(Cont. on page 10)

DATELINE ISRAEL: STORY OF A HERO

Isahar (Schocky) Kaufman was a 23 year old Israeli platoon commander when the vehicle he was driving ran over a mine during the Six Day War.

In the ensuing explosion he lost his right leg, his left hand and suffered fractures all over his body. His right ear was partly torn off.

It was Brigadier Ariel Sharon who found Kaufman in this shattered state and arranged for his transfer to the Tel Hashomer military hospital.

Several days ago I met Kaufman in a Tel Aviv cafe. He had been outfitted with an artificial arm and leg and his ear had been restored. He was obviously still experiencing pain with the new leg.

Kaufman has now enrolled at the Haifa Technion and is studying industrial engineering. He explained that initially the Technion had been reluctant to admit him because of the difficulties they felt he would have in performing the physical aspects of engineering work. Their fears were groundless.

Now in his second year, he has shown that he is more than capable of handling the academic program there.

In 1969 during a trip to the United States Kaufman was directed by friends to Dr. Maurice Silver, of Mount Sinai Hospital. The doctor, an expert in orthopaedics and rehabilitation, is a man with strong ties to Israel. With the help of his brother Charles, they had helped to found a charitable loan fund for immigrants in Israel who came from the doctor's home town, Mosti Wielkie in Poland.

ISAHAR KAUFMAN

"I made a courtesy call on Dr. Silver," Kaufman said, "and he simple would not let me go. He treated me as if I were his own son."

Dr. Silver suggested outfitting the young Israeli with a new prosthesis. When he put on "his new leg" he felt as if his foot had been redeemed. "I was so happy and overjoyed and apologized to Dr. Silver for having first doubted that he could provide me with something better than I had got at home."

To prove his point, Kaufman got up from his chair and walked about with astonishing ease. He told me that he even drives a car. He now participates fully in social activities and parties.

Isahar Kaufman told me that there is a possibility in the near future that Dr. Silver intends to look into the possibility of fitting him with an electronic prosthesis for his arm.

TORONTO SYNAGOGUES AND ORGANIZATIONS

STUDENTS FOR ISRAEL

Coinciding with the arrival of French President Pompidou in the United States on February 24th, the Progressive Students for Israel are organizing a demonstration that morning at the French consulate here in Toronto. Students from York University and the University of Toronto are coordinating the protest demonstration against the current French policies towards Israel.

ADL SPEAKER

Mr. Sol I. Littman, the Canadian Director of the Anti Defamation League of B'nai B'rith, will address a Farband Labor Zionist Order general membership meeting at their center, 12 Viewmount Ave., Toronto, on Sunday March 1st, 1970. His topic is The Radical Right & New Left.

PASSOVER EXAMS

Rabbi Aaron M. Kamerling, Director, B'nai B'rith Hillel Foundation at the University of Toronto, has announced arrangements worked out by him and a Student Committee with the officials of the Faculty of Arts and Science for Jewish students with regard to examinations occurring on Passover.

No examinations, he said will be scheduled on Tuesday, April 21st or Wednesday, April 22nd. Instead, examinations will be held on Thursday, April 16th and Friday, April 17th.

An attempt will be made by the University to avoid setting on April 27th and April 28th examinations in courses taken by students who have indicated their inability to write on these days because of religious observance. When this is not possible, arrangements will be made for students to write special examinations on other days within the three week period.

The Faculty of Engineering, it should be noted, has this year taken steps to schedule no examinations within its faculty on the four days of Passover.

ORTHODOX JEWISH SCIENTISTS

The Toronto branch of the Association of Orthodox Jewish Scientists in cooperation with the Ontario division of the Rabbinical Council of America, is currently presenting a series of discussion sessions for engaged couples.

Entitled 'Preparing for Marriage', the course is intended to instruct engaged couples in the meaning of Jewish marriage, and how they can establish a proper husband-wife relationship, in spite of the apparent turmoil of modern immorality.

Among the panelists participating are: - Rabbi S. Gold, E. Forman and N. L. Rabinovitch, Mrs. V. Berglas, Mrs. S. Kurtz, Benjamin Schlesinger PhD, Leo Davids Phd, Rolf Lederer M.D., and Yehuda Shields M.D. Rabbi Myer Berglas is moderator of the current series.

NER ISRAEL

On Tuesday night, February 10th, the Community Service Program of the Ner Israel Yeshiva inaugurated its "New School of Judaism" for the youth and young adults of the Morrocan Jewish community of Toronto, on the premises of the Shaarei Tefillah Synagogue. Over sixty members of the Morrocan community attended the first of the ten sessions of the program, highlighted by an address by the Rosh Yeshiva, Rabbi Jacob Weinberg, on the theme of the golden contribution of Sephardic history to Jewish life and letters. The teaching staff consists of Mr. and Mrs. Y. Dwek; Mr. Ephraim Mishaan: Mrs. B. Weisbord; Mr. Zeleg Wolkenstein.

The program was organized through the combined efforts of Rabbi Leon Edery and the officers of Petah Tikvah Synagogue; Ner Israel Yeshiva; and Rabbi Meyer Berglas and the officers of the Shaarei Tefillah Synagogue.

The Yeshiva has also developed a lecture series in cooperation with the Beth Zion Synagogue of Oshawa: J. Bienenfeld; Rabbi. Principal lecturers in this program are Rabbi Nota Schiller, Mr. Israel Blumenfeld and Mrs. B. Schulman. The first lecture took place February 12th on the topic of Prayer - Is It Really Necessary?

ADATH ISRAEL

On Friday, February 20th, Adath Israel Brotherhood presents their Annual Oneg Shabbat and Bar Mitzvah Services. Twenty-two B'not Mitzvah will participate with Rabbi Erwin Schild, Cantor A. Eliezer Kirshblum and the congregational choir. Mr. Herman Gottesman is chairman. The B'not Mitzvah to be honored and their parents are: Bunnie Laura, daughter of Mr. & Mrs. Ben Blidner, Carol-Ann, daughter of Mr. & Mrs. Samuel Caplan, Bonnie Pearl, daughter of Mr. & Mrs. Howard Chandler, Linda, daughter of Mr. & Mrs. Saul Ellis, Debra Cheryl, daughter of Mr. & Mrs. Joseph Feldman, Lori Joy, daughter of Mr. & Mrs. Herb Finklestein, Charyl Marlene, daughter of Mr. & Mrs. Sam Gafer, Catharine Lauren, daughter of Mr. & Mrs. Leon Gelman, Maxine, daughter of Mr. & Mrs. Philip Granofsky, Pauline, daughter of Mr. & Mrs. Samuel Goldberg, Sandy, daughter of Mr. & Mrs. Nathan Goldman, Karen Debra, daughter of Mr. & Mrs. Bernard Goldstein, Susan Zelda, daughter of Mr. & Mrs. Gula, Shelly Pamela, daughter of Mr. & Mrs. Nathan Haber, Judith Frances, daughter of Mr. & Mrs. Norman Hoffman, Debra Susan, daughter of Mr. & Mrs. Marvin Kalifer, Sandra, daughter of Mr. & Mrs. Myer Krigstein, Aviva, daughter of Mr. & Mrs. Boris Mirsky, Susan Charyl, daughter of Mr. & Mrs. Raymond Moses, Sharon Ellen, daughter of Mr. & Mrs. Ben Orvitz, Ellen Cheryl daughter of Mr. & Mrs. Shael Sone, Elaine Harriet, daughter of Mr. & Mrs. Theodore Zubata.

PRESIDENT CHOSEN.- Ralph Etigson has been elected President of Council of Jewish Brotherhoods in Toronto. The council comprises 16 synagogues and temples and has a membership of 4,000. The council is at present working on a program of entertainment for patients in mental hospitals.

MIZRACHI

Mr. Eli Klein director of Keren B'Yavneh, president of the American-Canadian Association, and a leader of the Religious Hachalutz Youth Movement will give an address Wednesday, February 18th, at the Associated Hebrew Schools.

TORONTO LEADER

Joseph Tanenbaum, noted Toronto industrialist and civic leader, was cited here this Thursday by The Jewish Theological Seminary of America at its 11th annual academic convocation and dinner.

Mr. Tanenbaum received the Seminary's 1970 National Community Service Award.

The award was conferred by Dr. Louis Finkelstein, chancellor, and Dr. Bernard Mandelbaum, president of the Seminary.

Presentation of the award took place at a dinner in the Diplomat Hotel, Hollywood.

Mr. Tanenbaum is president of Runnymede Development Corporation, Ltd., a giant real estate firm, and of Runnymede Steel, specialists in high level bridge construction.

He is president of Eitz Chaim Schools, treasurer of Shaarei Shomayim Synagogue, a director of the Central Fund for Traditional Institutions, a director of the Bureau of Jewish Welfare Fund, a board member of State of Israel Bonds of Toronto, among his many other affiliations, including Beth Tsedec congregation.

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M. Klyman, C.A.

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The most sacred religious article of the Jews is the Torah-Scroll.

Housed in a special Holy Ark in every synagogue, the word of God is read from it several times a week.

It contains the five Books of Moses, written on specially prepared parchment.

Dating to the days of Moses, the Torah-Scroll forms the very core of Jewish tradition and heritage.

To the faithful it is the Divine Revelation, the code of instruction guiding every facet of man's life. Hence every word and letter is scrutinously studied for all obvious and latent meanings.

The last of the Torah's 613 commandments obliges every Jew to write a Scroll for himself, hire a scribe to write one for him, or purchase one. In addition, a Jewish king has to have a second Scroll to remain on his person throughout the day. Though nowadays one may suffice with the writing or purchase of book-type Chumashim and other sacred books, there still remains a Mitzvah to write a Scroll. Therefore many people still strive to do so on their own or in association with others.

All Torah-Scrolls contain the same five Books of Moses. Thus it seems odd to distinguish between one and another. Nevertheless, there are some Sifrei Torah that have attained special fame. This fame usually rests on the unusual character of the scribe or owner, or on some peculiar circumstances surrounding the Scroll's origin and history. A very unusual Torah which undoubtedly will take its place among the famous and unique Scrolls, has just been completed in New York.

In 1942, in the midst of the most terrible catastrophe of Jewry, the then Lubavitcher Rebbe, R. Joseph Yitzchak Schneersohn, began to write a new Scroll. He declared that it is written to welcome the long-awaited Redeemer of Israel. He wanted as many Jews as possible to have a part of it. This part they would acquire by purchasing one letter per person for a symbolic monetary contribution of their own discretion. As the writing of the Scroll neared completion, the rabbi had it stopped for unknown reasons. He then passed away. The incomplete Torah went into the safekeeping of his successor, the famed Rabbi Menachem Mendel Schneerson of Lubavitch.

Suddenly, about a month ago, the Lubavitcher Rebbe made it known that he would allow the Scroll to be completed in association with the 20th Yahrtzeit of the Scroll's originator, the late Rabbi J.I. Schneersohn. This news was received with great excitement throughout religious Jewry, and especially in Israel.

As the Rebbe again opened the possibility for every Jew to have a share in this Scroll, tens of thousands of names and accompanying contributions began to pour into Lubavitcher headquarters. Other Chassidic leaders and rabbis throughout the world urged their followers and congregants to participate. Unconfirmed reports estimate the list of 'partners' in the Scroll to contain half-a-million names.

A most solemn ceremony took place on Friday afternoon, the 16th of January, eve of the twentieth Yahrtzeit of R. J. I. Schneersohn, which was also celebrated as the twentieth anniversary of the leadership of the incumbent Lubavitcher Rebbe. Thousands of Chassidim and others, including a special representative from the President of Israel, assembled in the large Lubavitcher Synagogue in Brooklyn. They had come from Israel, Europe, Marocco, Australis, South America, and from many parts of the USA and Canada.

A shiver of exhilaration went through the multitute as the Rebbe entered with the Scroll to the exciting sounds of a triumphant march-tune sung by the thousands there. A mixture of awe and contained festivity, a noticeable mood of seriousness and awareness of the historic moment, seized the assembly.

Though many a mind must have gone the historical analogy of the first Sefer Torah completed by Moses, the first Jewish leader, on a Friday afternoon more than three-thousand years earlier and the event of the present Siyum (completion).

Lubavitch sources stated that it is still possible, and indeed expected, for the many Jews that have not done so as yet, to associate themselves with this Scroll by purchasing a share for each member of their household.

Though the Scroll has already been completed, they refer to a historical precedent, of ancient times when the Temple in Jerusalem still stood. Then every Jew has to contribute half a Skekel every year. With these funds were purchased the communal sacrifices in which every Jew had a share. Every year, from the month of Nissan onwards, these sacrifices had to be purchased from the new contributions of that year. But by that date not all Shekalim had reached Jerusalem. Even so, it was considered that all those whose contributions would eventually come to the Sanctuary's Treasury have a share in all communal sacrifices dedicated since the first of Nissan. Analogously, the Lubavitcher Rebbe declared that even those who inscribe themselves after the Siyum (completion of the Scroll) would still have an equal share.

Thus as the Torah in general is the inner, spiritual bond and covenant uniting all Jews as members of the Universal Commune of Israel, this new and unique Torah Scroll in particular, binds together, by a physical act and commitment, hundreds of thousands of Jews the world over. It is to be hoped that this universal association and concrete bond through the most sacred object in the Jewish faith, and this universal participation in a Mitzvah, may quickly come to be reflected in all other matters affecting the world-wide Jewish Community.

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MONTREAL NOTES

Mr. Samuel Chait, Q.C., president of the Federated Zionist Organization of Canada sent a protest telegram to the Canadian Secretary of State for External Affairs protesting the recent attack on the El Al jet plane at Munich airport. The telegram asked the Canadian government to condemn "such criminal activities and all those who encourage and endorse them."

The telegram continued "We believe our government has a responsibility to help ensure that such brutal terrorism cease and hope it will exert its influence to secure the safety of all civilian air travel." Similar telegrams were sent to United Nations secretary general U Thant, and the International Air Transport Association.

●

Mr. Samuel Moskovitch, Q.C., the first Jewish mayor of an incorporated city in Quebec, Cote St. Luc, will speak from the pulpit of Congregation Shaar Hashomayim on Saturday, February 28th.

This special sabbath service sponsored by the Men's Association of the synagogue will be devoted to the role played by the Association in the religious, cultural and social life of the congregation. Rabbi Wilfrid Schuchat is the spiritual leader of Shaar Hashomayim.

●

A National Conference of Canadian Jewish Students will be held on the weekend of February 20th-22nd in Montreal.

Delegates will be attending from the following universities: McGill, Sir George Williams, Montreal, York, Toronto, Carleton, Ottawa, Manitoba, Winnipeg, Dalhousie, British Columbia, Saskatchewan, Queen's and Western Ontario.

The Conference will deal with the revitalization of the Canadian Jewish community and Israel and Canadian Jewish students. The keynote address on the first subject will be given by Professor Gad Horowitz (Political Science, University of Toronto). The keynote address on the second subject will be given by Professor Shlomo Avineri (Political Science, Hebrew University, Jerusalem).

●

In discussing this year's Israel Summer Institute, Shraga Milstein, director of the Youth and Hechalutz Department of the Jewish Agency and F.Z.O.C., indicated that the 22nd year of the Institute has attracted participants from such diverse geographical areas as Medicine Hat, North Bay, Vancouver, Halifax and Winnipeg, in addition to Montreal and Toronto.

The program affords Canadian students an opportunity to meet with their peers in an enjoyable visit to Israel. Field trips, lectures, social and cultural events plus a work period in Kibbutz are all an integral part of the program.

A major addition to the Israel Summer Programs sponsored by the Jewish Agency is the Israel Summer Folk Dance Institute. This program is offered to dance teachers, folk dance leaders and Israeli folk dance enthusiasts ages 16 to 25.

●

The annual convention of the eastern Canadian section of the National Conference of Synagogue Youth is being held in the Young Israel of Val Royal this weekend. Over 100 delegates will participate in the conference whose theme is "If I am not myself, who will be for me?"

Among other topics to be explored are: "French Canadian Nationalism and the Jewish Community;" "Arab Propaganda and Rebuttal" and "Antisemitism and Jewish Defense."

Mr. Hyman Baum is president of the eastern Canada region of the Union of Orthodox Jewish Congregations of America, the sponsoring body. Mr. David Blank is vice chairman of the youth commission.

●

A thousand delegates from across Canada will attend the forthcoming second national convention of the Federated Zionist Organization of Canada on April 10th-13th, at The Queen Elizabeth Hotel, Montreal.

Convention chairman Henry Steinberg views the convention as underscoring the drive of the FZOC to broaden its base in the Canadian Jewish community and involve thousands of young people in its program.

The convention will be "The spring board to an all-out campaign for membership in the FZOC. Canadian Jews will be asked to declare themselves as Zionists so that the world will know that Jews are united in their dedication to Israel, Zionism and what these represent," said Mr. Steinberg.

Workshops planned for the convention will be: organization and structure of FZOC; Zionist involvement in fund raising; education (elementary and higher) Keren Hatarbut, adult education and cultural activities; public relations and information; Aliyah, projects, Israel investments, tourism. Each of the sessions will feature the presentation of position papers, a panel discussion and general floor debate.

●

The Canadian Israel Summer program organized by the Jewish Agency affords Canadian students an opportunity for an enjoyable visit to Israel. Students will gain an intimate knowledge and understanding of Israel as program of field trips, lectures, social and cultural events plus a work period in Kibbutz are all part of the program.

A major addition to the Israel Summer Programs this year is the Israel summer folk dance institute. This program is offered to dance teachers, folk dance leaders and Israeli folk dance enthusiasts ages 16 to 25. The institute is organized to acquaint Canadians with the development of Israeli folk dance and specialized sessions for the dance seminar will consist of dance instruction by outstanding Israeli choreographers. The group will also attend sessions of the famous 'Inbal Yemenite dance theater and the modern dance company Batsheva.

While in Israel the Canadian teenager will meet not only with Israeli youth but also with Jewish youth from Great Britain, Holland, United States, Scandinavia, South Africa and Australia.

Any questions regarding the summer programs should be addressed to Israel Summer Program, 1500 St. Catherine St. West, Suite 300, Montreal.

●

Marvin Gasoi, a senior sociology student at Sir George Williams University has coordinated a creative tour to Israel. The Student Summer Tour was originally conceived by youth for youth and has proven its special appeal by bringing a total of 110 students between the ages of 17 and 25 to Israel within the past two summers.

In the past year the tour has won much recognition in both Canada and Israel. It has now become an officially recognized non-profit summer program of the Jewish Agency, - Youth and Hechalutz Department.

The tour includes return jet transportation from Montreal or Toronto to Paris and Tel Aviv. A two week free time period in Europe is included. The Israeli program offers seminars, kibbutz, intensive touring, field trips and a substantial amount of free time. Further inquiries should be addressed directly to Student Zionist Movement, 1500 St. Catherine St. West, Montreal.

EVENTS IN MONTREAL

Saturday, February 21:

6:00 p.m. - Israel Bond-B'Nai B'rith Mount Scopus Lodge Dinner at Shaar Hashomayim - Honoree: Mr. Charles Bedjow

Workmen's Circle 30th Anniversary Celebration at Bonaventure Hotel - Guest Artist: Ginette La Bianca of New York

Sunday, February 22:

6:00 p.m. - Israel Bond-B'nai B'rith Shalom Lodge Dinner at Chevra Kadisha Congregation - Honoree: James Wexler

6:30 p.m. - Israel Bond-Beth Hillel Congregation Dinner at Beth Hillel - Honoree: Nathan Saskin

2-5 p.m. - Y.M.-Y.W.H.A. & N.H.S. Teach-In - Topic: Survival in the City

HISTADRUT '70

RALLY A BIG SUCCESS

Sol Goldstein, Chairman, Eastern Region, Opening Rally

Nearly 200 canvassers turned out recently to the Golden Jubilee Card Distribution Rally of Histadrut which was held at the Brown Derby Catering Hall.

Sol Goldstein, Chairman of the Eastern Region of the Canadian Histadrut Campaign opened the rally by stressing the need to make an all out effort to increase contributions and to enlarge the sphere of influence of the Histadrut Campaign.

He stated that if 100 more canvassers could be obtained during the next few months, the income of the Campaign would be increased by a substantial percentage.

The guest speaker for the occasion was Mr. Michael Kerem, Counsellor of the Embassy of Israel in Ottawa whose most interesting and informative discourse was received with applause by all present.

Sam Shapiro, Chairman of the Montreal Campaign Executive further stressed the need for Canadian Jewry and indeed World Jewry to express solidarity with Israel at this most crucial time in the history of the Jewish State.

Isaac Tulchinsky, the Chairman of the Farband Histadrut Division also brought an encouraging greeting to the Rally.

Abraham Shurem, former National Executive Director, and presently the Honorary National Secretary of the Canadian Histadrut Campaign, concluded the meeting with a warm and inspirational message.

MONTREAL OBITUARIES

ABRAMSON, DORA. - On February 10th, late of Montreal.

CAPLAN, PAULINE. - On February 5th, late of Montreal.

COHEN, SAMUEL. - On February 13th, late of 2845 Bedford Road.

COHEN, SARAH (BOBTZA). - On February 12th, late of 4525 St. Keven, Apt. 11.

FRACHTER, CHASSIE (IDA). - On February 10th, late of Montreal.

HERMAN, DINA (BANDEL). - On February 10th, late of 3832 de la Peltrie.

KISSEN, SHIRLEY (MALCOFF). - On February 10th, at Toronto, late of Montreal.

LACHMAN, EVA (LACKMAN). - On February 13th, at Miami, late of 2290 Stevens, St. Laurent.

LIPPE, ALEXANDER. - On February 11th, late of 5841 Smart Avenue, Cote St. Luc.

MAYNE, YERMA. - On February 10th, late of Montreal.

MILZ, ANNE. - On February 12th at Miami, late of 6002 Westbury Ave.

MOSS, FLORENCE (SILVERMAN). - On February 9th, late of Montreal.

PINKUS, JOHN. - On February 12th, at Miami Beach, late of Montreal.

PONT, SAUL. - On February 6th, late of Montreal.

RIGLER, ADOLPHE. - On February 6th, late of 4397 Grand Blvd., Apt. 3.

RUSH, LOUIS. - On February 6th, at Philadelphia.

SCHLOSBERG, RUBIN. - On February 12th, late of 8130 Birnam Ave.

SHAER, BESSIE (FRIEDMAN). - On February 9th, in her 95th year, late of Montreal.

SHAPIRO, JACK. - On February 9th, late of 218 Eaton Cres, Hampstead.

SPIEGEL, HYMAN. - On February 8th, late of 5724 Davies Ave., Cote St. Luc.

STREAN, RACHEL. - On February 7th, late of 4865 Queen Mary Road, Apt. 17.

TAYLOR, ANNE (STERLIN). - On February 6th at Los Angeles, California.

TOBIN, SIMON. - On February 8th, late of 1325 Ridgewood Drive, Chomedey.

WEINER, MIRIAM (MANYA). - On February 8th, late of 5490 Lavoie, Apt. 17.

WELNER, FELICIA. - On February 8th, late of Montreal.

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1500 St. Catherine St. West, Suite 300, Montreal, Quebec, 931-1804, Local 60
or
188 Marlee Avenue, Toronto, Ontario, 783-4722

The Canadian Jewish News interviews Peter C. Newman

THE CHALLENGE: SURVIVAL

EDITOR-IN-CHIEF OF CANADA'S LARGEST NEWSPAPER.- Peter C. Newman, one time Ottawa editor of Maclean's magazine, is also one of Canada's best selling authors. His book on John Diefenbaker, Renegade In Power sold a phenomenal 100,000 copies. His latest book on the Pearson and Trudeau eras has also been equally well received.

Born in Vienna, Peter Newman lived most of his early life in Vienna and emigrated with his family to Canada in 1940. He was educated at Upper Canada College and the University of Toronto. He was appointed editor-in-chief of the Toronto Star on February 1st, 1969 at the age of 39.

CJN:

Mr. Newman, although our newspaper does not have exclusively parochial concerns, we are quite naturally involved with the situation in the Middle East and one of the questions which has intrigued us, particularly in the Star's coverage of the situation in the Middle East, is the way in which you interpret reports emanating from both Israeli and Arab sources. Could you make a comment on what you base your evaluation of those reports in terms of accuracy, etc.

PN:

Well, this is a very big problem for us as for most Canadian newspapers because unlike reporting from Ottawa or Queen's Park you don't have any first hand experiences. You have to take the word of the man who is on the spot; so the first thing you try to do is to have a man of proven integrity as your correspondent for both sides.

We have recently changed our correspondent because we felt that the man we had before was not giving us the kind of objective reporting that we wanted. The man we have now, Elie Eyal, is a first rate journalist. He works for Ma'ariv and has extensive experience. He was in Washington for one of the large Israeli newspapers and we are quite happy with his coverage.

We have our man stationed in Rome, Bob Reguly, and he covers the Middle East on an occasional basis. He goes to Israel and Egypt and does articles. I think judging from the kind of news we publish we are always very conscious that unlike news from any other part of the world we have to strain for accuracy. It is not just a question of being right but of being absolutely certain that you are right!

CJN:

Mr. Newman, we would like to ask you a few questions about your personal background. Knowing that you were a newcomer to Canada we consider it an important event that you were appointed editor of the largest Canadian newspaper. You were a non-native Canadian, and we don't think it could have been possible with the New York Times. But it is possible in the Star and it shows that we are far removed from this prejudice. We are more progressive here perhaps than in New York.

Because of the fact that many of your family were killed in Europe during the holocaust I would like to ask how you felt when you were in Israel. What was your first reaction when you saw Israel?

"I realized why it was so important Judaism . . . survive . . ."

PN:

Well, I think that it was the first time that I was proud to be a Jew and I don't mean to imply by that at other times I had been ashamed of being a Jew. I mean that this was a very active kind of chest-bursting pride and the reason has nothing to do with the Jewish religion. The reason has to do with the fact that I realized finally that being Jewish is less a religion than a condition of life, an approach to living, and that I became proud of the accomplishments of the Jews in Israel.

I realized why it was so important, not to myself but to the course of human history that Judaism survive, and why it was such a grand achievement that it had survived. Also I realized why the Israelis so desperately want to have a clear title to the territory under their feet, and why it was so important that Israel remain a Jewish state. I also realized, speaking now in political terms, why it was essential that the Arabs not take over Israel.

I think the main importance of Israel is that it is the one nation in the world where the Jews are in the majority and if that disappears there is really no reason for it to remain. Having realized this I also realized Israel's great problems. You have the wide divergence of birth rates. The Arab population in Israel is multiplying at least three or four times faster than the Jewish population, and so if you look at only three or four generations from now, unless there is much more emigration to Israel or the birth rate is raised or something else happens that we cannot predict, I have great fears about the long-term future of Israel as a Jewish state.

CJN:

Perhaps emigration is the answer to the survival of Israel. Now coming back again to this soul-searching. It seems to us that when you came to Israel first you felt like your great countryman Kafka, the first soul of the Yiddish theater in Prague. Remember how he described this in his memoirs: "I never knew that I understood Yiddish," he said, and it seems that every Jew understands Yiddish. Remember that?

We know that there is something that the Jew senses when it comes to Israel. Do you agree that in a sense the Christian world is the cause of what happened in the last 2,000 years? I think Schreiber expressed it best when he said: "It owes a debt to humanity to see to it that the Jewish state remains intact." Do you feel that there is some kind of obligation for what is called the Christian world? We don't know what it is exactly -- the concept is very vague. Do you agree with me that there is an international obligation dating from the days of Alexandria and Egypt to the days of Rome to secure their existence?

PN:

Yes of course I agree with you but there is a subtle problem here and that is, how do you define the Jewish state? When dealing geographically with the territories conquered in 1967 you include the West Bank, you include the Sinai, you include Golan Heights. I think there is no question that there is a depth both in humanitarian terms and in cultural terms. The Jewish people have contributed so much to so-called Christian society, but I think the big question in Israel now is not the theoretical depth but the actual strategic position of the country, and I was not all convinced when I went there.

I could not understand before I went there why Israel could not hand its fate over to the United Nations. Now I understand it. I was very sympathetic to Israel, but I did not understand it, and not everybody can go there and learn for himself.

"I tried to express in my articles why . . . Jerusalem cannot be handed back."

This is a very important thing. Israel has not properly explained itself. That is what I feel. Now maybe it is impossible until you go to the Golan Heights and you look down on the kibbutzim and see the guns that are still there. You just don't understand why it is so important that Israel keep the Golan Heights. I tried to express in my articles why this is necessary and why the Sinai has to be a bunker between Egypt and Israel, and why Jerusalem cannot be handed back. It belongs to the Jewish people. These are easy things for you to understand and for me to understand after I was there, but I frankly don't think that the decision-makers in Washington or even in Ottawa (and Ottawa does not count very much) really understand the situation, and if I was an Israeli politician I would be very worried about it.

CJN:

Do you feel that there is a lack of real understanding in North America of the physical danger to the Jewish state today as well?

". . . the Arabs can be defeated a hundred times but Israel has only to be defeated once and it is the end."

PN:

Yes, and partly because they have been defeated by their own success. I mean there is a natural sympathy for the underdog and as long as Jews were underdogs there was no problem, but now they are acting like something out of James Bond. Nothing they do, it seems, can go wrong. They kidnap boats, they kidnap radar stations. People think they are unbeatable and that we should help these poor Arabs. Of course what nobody realizes is that the Arabs can be defeated a hundred times, but Israel has only to be defeated once and it is the end.

But again I don't think this point, which is a very harsh reality, has come through. When I was in Israel I was lucky enough to have an interview with Abba Eban and he said: "Dark recollections crowd in on us whenever we think about the implications of defeat. The issue is not military occupation but physical massacre. After all, much in Jewish history is too terrible to be believed, but nothing is too terrible to have happened." That is the end of the quote and I firmly subscribe to it.

CJN:

We would like now to return from the Middle East to Canada. You know that all of us have been impressed by what you have written. We would like to know what you think about the integration of the silent one-third of Canadians who are neither French nor English by descent; their future, their belonging in this country. Do you think that the concept in Canada of two races is out-dated in the 70s, and that we should take a new look at Canada?

"I think it is much easier in Canada to break out of the class system."

PN:

I would like to give a little longer answer to this because I think it is a very important question. On one level you have the reality of Canada and on another level you have the constitutional theory of Canada. Now I recognize that in constitutional theory there is such a thing as two founding races, the French and the English, and I fail to see anything wrong with giving special recognition in the new constitution to this fact.

But there is another, and I think much more important approach to this and that is the reality of Canada. You talk about the silent one-third. I don't think they are very silent. I'm not silent! You look at the communications industry, which is the industry I know, and you find many people of non-Anglo Saxon, non-French origin who are in commanding positions to be heard in the country. We have leading journalists, leading political scientists, military analysts, and so I think that in the reality of Canadian life there is really no such obstacle, and this is the thing that made me so proud to be a Canadian: that it is an unstructured society, or at least it is less structured than most other societies.

I think it is much easier in Canada to break out of the class system or to break into a position of influence than, for example, the United States. I think upward mobility is much more possible here, and it does not matter what your background is. What matters is how good you are, how much ambition you have, what kind of personal sacrifices you are prepared to make, but mostly how good you are. That is a pretty nice criterion. I may be lucky but I personally have yet to experience anything that would lead me to think there was something more required, that you had to be of a certain background, or that you had to have a certain education, or a certain religion. I have not run across this. It may be luck, but this has been my experience.

CJN:

We would like to ask you a question now about the Star's editorial policy, in view of what you have just said. We think it is a rather eloquent statement of the opportunities which exist in Canada. Why has the Star been so forceful in its condemnation of the presence of Americans, particularly American professors in Canada? Could you comment on that?

"I am so pro-Canadian that I want to protect this Canada."

PN:

I find that as I get to know more people in Canada I find that the most ardent Canadian nationalists are people who have not been born here. People who have been born here take this country for granted; they take its future for granted. But those of us who came as I did -- I came here in 1940 running away from Hitler -- and Canada literally saved me from the gas ovens, so I felt a certain gratitude to this country, and I love this country.

I am not anti-American, but I am so pro-Canadian that I want to protect this Canada. I want to save what is left here of the kind of society I was talking about; the kind of society where you can move ahead; the kind of society that is much more gentle than American society; the kind of society where there is much more room to grow both physically and mentally.

There is much more freedom here than there is right now in the States. And so when you analyze Canadian society and you decide that it is worth preserving you come to the question "What is threatening it?" and in my view it is Americanization, I don't mean only in a business sense, but also perhaps more importantly, in a cultural sense.

I am very proud of the fact that the Toronto Star is the most nationalistic paper in Canada and we are determined to keep Canada Canadian and the only way you are going to do that is to teach Canadian history, Canadian political science, and Canadian literature in our universities. American professors may be very well qualified to teach American history and various related subjects but only a Canadian professor can teach Canadian subjects.

I think it is terribly important that our young people at least have a chance to absorb the past of this country and think about its future. We are not excluding American professors. What we are saying is that at least one-third should be Canadians. Now that is not too much to ask.

CJN:

But Mr. Newman isn't that kind of thinking precisely the same that Canadian officials might have adopted on the eve of your arrival in Canada. In order to maintain the particular Canadian quality they might have said we must keep out Viennese Jews.

PN:

I don't think so because I think there is a qualitative difference here. First of all we were coming into this country as farmers. At that time you could only immigrate as a farmer. My father had to buy a farm and we lived on it for five years so that we were not going to influence the fabric of Canadian society.

We are not asking for all professors to be Canadians. We are saying that there should be some limit, and as you know some of the faculties in Canadian universities are now 60-70-80% American, and I think that is wrong.

CJN:

But precisely, when you speak of limits or limitations, is this not the point where discrimination begins? There is a very delicate line that you will not notice, and then you begin discriminating. You say 30% Americans, and other men will say 20% Americans and then one will improve upon it and say "no Americans," so that you are reaching a point where there is no more freedom.

PN:

I just have to repeat what I said before -- that this is too important. I think there has to be some Canadian input into the education of our young people. Now if you are teaching physics or chemistry or nuclear engineering I don't think it matters whether the professor is American or Canadian. Even though I hate discrimination I would favor discrimination to keep some of that intellectual input Canadian.

CJN:

What do you mean by Canadian literature?

PN:

Well, as the author of several books I don't know why you ask me that question. (Laughter.) I think there is a considerable and growing body of Canadian literature. I don't think it is the greatest literature in the world, but it is ours, and I think again our young people should be conscious of it. They should learn about it. I can name lots of people: Morley Callahan, Hugh MacLennan; that is all part of creating and nurturing a national psyche and if all our literary heroes are Americans I think it is bad for the future of the country.

CJN:

Would you say that you prefer a student to read Mr. X (we don't want to name the Canadian author or insult him) to Faulkner or to Hemingway?

PN:

No, certainly not. But I think he should have a choice of doing both. I think there has to be Canadian content in Canadian education.

CJN:

Getting back to the university professor problem. It seems to us somewhat ironic and perhaps a bitter phenomenon in history when a country invites academics from another country and welcomes them in the building up of its educational system, and then suddenly decides it no longer needs them because it has to develop a Canadian psyche. Is that not a rather callous approach to education?

PN:

No, I am not suggesting we don't need any American professors. All I am saying is that there should be a minority presence of Canadian professors in those faculties which really form a person in a cultural sense. One-third should be Canadian professors in political science and these faculties. Otherwise you are going to have all these young Canadians educated entirely by Americans, and I think that is wrong.

CJN:

Mr. Newman, we have noted in your book about Diefenbaker that you paid some compliments to him, some lesser compliments. Don't you think that in one area Diefenbaker's role was outstanding? In our opinion he contributed to making Canada less WASP.

"I did not think he (Diefenbaker) was a very good Prime Minister, but I thought his human instincts were very warm . . ."

PN:

Yes, he did a lot of good things. I think Diefenbaker was very sincere when he said he was against racial discrimination and I have always admired his instincts. I did not think he was a very good Prime Minister, but I thought his human instincts were very warm and very good. Even in his policies I did not disagree with them so much as his inability to run the government from day to day. I disagree with that, not with the main thrust of his policies which I think were mostly right, except towards Quebec.

CJN:

We wanted to ask you about Trudeau. The Star was quite enthusiastic about Trudeau in the early days of his reign. We have noticed a suggestion of a disenchantment with Trudeau. Would you comment on this please.

PN:

We are generally thought of as a Liberal paper with a large L, but actually, certainly under my editorship, we are an independent paper and nobody should expect us to praise everything that a Liberal Prime Minister does. We praise him for some things, we condemn him for others.

We are, as you say, a little bit disenchanted because we detect a certain lack of compassion in some of his policies. Biafra is a prime example. His fight against inflation, when he says that the government would be quite happy to accept 6% unemployment -- I think that this is a heartless conclusion. We criticize him for his approach to the press. We think his government is too secretive.

On the other hand we support him very strongly on his policy vis a vis Quebec. We think he is doing the right thing in terms of not allowing Quebec to be cornered into a ghetto but saying that French Canada is something more than Quebec. We support him on most of his constitutional amendments. What I am really saying is that we treat him like any other Prime Minister. We support those policies we agree with and we criticize those we don't.

CJN:

Would you like to say a word about Pearson?

"Because he (Pearson) was so weak the separatists never had a target."

PN:

Mr. Pearson of course is a big problem because he is such a terribly nice guy but I thought he was a lousy Prime Minister because he just could not control his cabinet and he was not the kind of strong man that Canada needed in that very important transitional period.

But again with one exception I think it would have been a tragedy to have a strong Prime Minister in one sense because the Separatists in Quebec would have had a target. Because he was so weak the Separatists never had a target, because Pearson gave into Quebec every time the Separatists made a big fuss. Pearson just shrugged and gave in. This was a very useful thing. Like all Prime Ministers, and this includes Diefenbaker, there are some good things and some bad things, and I am sure this will be true of Trudeau.

I personally admire all three men. I think Canada has been very lucky to have all three. I think Diefenbaker was a very good thing after the arrogance of the Liberals in 1957. I think Pearson was a very good thing after the indecision of Diefenbaker in 1963. Trudeau is a very good thing after Pearson's transitional politics. Mr. Stanfield? I think Mr. Stanfield is probably the most honest man we have ever had in Canadian politics. He is certainly not a great charismatic figure but I think he is a very honest man.

CJN:

Coming back to Israel and the Middle East, concerning public relations of the State of Israel which concerns all Jews, don't you think it would be advisable for intellectuals and writers in Canada, and Canada exerts great world influence, some of us to get together sometimes, Jews and non-Jews, to discuss the problems of the Middle East, and not be sensitive to criticism, but pick up the challenge and answer it.

We believe the time has come now to create some kind of a committee or an organization of independent writers, journalists, artists who are interested in the Middle East and who want to prevent World War III. No matter what America says -- and Rogers says if it comes down to an attack against Israel the United States will defend Israel. Don't you think we should take this out from the so-called professional Jewish atmosphere, from the professional Jews, and turn it over for a while to some independent public relations men who understand public opinion?

PN:

That is the best idea I have heard for a long time. I do want to make one thing clear. I am not criticizing Israel's public relations. I think those are the wrong words. The press people I dealt with could not have been better, but that is only one aspect of it. Not everybody can go there. If something like you describe could be set up here I think it would do a lot of good.

"What is at the heart of the Middle East War is not racial conflict but jealousy."

I think the Jews would have to accustom themselves to some criticism because that was the one feeling, the one negative feeling I had in Israel, that everybody thought everything was perfect, and it is not perfect -- in Israel any more than in any other country, but I can understand it because there is so much accomplished there, and the problems are so great that every road, every bridge is a real accomplishment. But I think the kind of committee you are talking about would be a great help. I would suggest that you get people from both sides as guests, and that you develop some kind of dialogue because I have a feeling (it's unsubstantiated, just an instinct) that what is at the heart of the Middle East war is not a racial conflict but jealousy.

I think the Arabs look at Israel and look at what can be done with that territory which is the same as their country in terms of vegetation and potential. They hate these people who have succeeded where they have failed. If only Israel could be big enough to share some of its accomplishments as I am sure it would if there could be some guarantee of peace. I think that's the way the solution lies, and not in more wars, because the more wars there are the more danger there is of Israel losing its warmth and its culture. It's going to become a kind of Sparta with young people worshipping the best fighters and this kind of thing. And that is not what Israel should be about.

ENTERTAINMENT GALORE IN SUNNY MIAMI

This is peak season in Miami Beach and a vacationer can rest here provided he has no desire to go the races, the concerts, the night club shows, the theater or any of a dozen other distractions from the gentle art of sleeping in the sun.

During this month there is an antique show in the convention hall; an auto show; a symphony in the city auditorium and two concerts.

The $50,000 Seminole Stake was run at Hialeah February 7th, followed by the $100,000 Turf Handicap February 27th and the $100,000 Flamingo on closing day, March 3rd. Gulfstream opens March 4th to continue thoroughbred racing through April 22nd.

Evening attractions include greyhound racing at the Miami Beach Kennel club, jai alai at two frontons on the mainland and, of course, a glittering array of entertainers in the night clubs.

Attractions in the municipal facilities during the month include a rock concert, a concert by Shoshana Shoson, an allstar charity show, roller games, a country and western concert February 20th and a ballet show February 21st.

Other musical treats: the opera "Rigoletto" and the Greater Miami Philharmonic, Laszlo Sonogyi conducting, February 23rd.

One of the annual season treats for many visitors is the international Boat Show February 20th-25th in the convention hall. Everything from one-man water scooters to the ultimate in luxury yachts will be on display.

Outdoor summer sports are at hand daily. Along the shore there is swimming and in reserved areas, surfboarding. The bay and waterways provide skiing and boating, while the offshore reefs lure skindivers.

The Metropolitan Miami Fishing Tournament runs until April 18th. Visitors can obtain boats and guides at docks along the bay or cast from causeways and piers. Drift boats, costing aroung $5 per person for a half-day, are particularly popular during the kingfish runs at this time of year. Tournament entries may be made without charge, as forms are available at docks and sporting goods stores. Trophies and citations are offered for 32 species of fish. Tackle regulations should be familiarized to avoid disallowance.

Ashore, the vacationer has three municipal golf courses within Miami Beach, plus numerous public and semi-public links in the area. The city recreation department also maintains two tennis centers, shuffleboard courts, handball courts and facilities for other games.

All entertainment and recreation is within a few minutes of Miami Beach accommodations, horse racing perhaps being the most distant - a drive of some 30 minutes.

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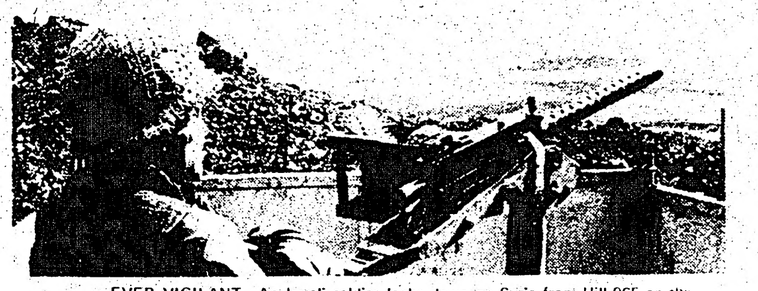
STUDYING IN JERUSALEM.- Martin Penn of Montreal, a history and philosophy student at McGill University is attending the Hebrew University of Jerusalem for his junior year. Martin, of 5227 Cumberland Avenue, Montreal, decided on Jerusalem University because "I'm interested in Jewish history and philosophy and this is the place to study it.". He is one of 3,200 overseas students at the University, which this year has a record enrolment of 15,300.

SETTLE OCCUPIED AREAS SAYS WEIZMAN

Mr. Ezer Weizman, Israeli minister of transport, claimed recently that it is safer to live in Israel now than it was 20 years ago. He told an audience of students in Jerusalem "I don't remember a time when you could godown to the Western Wall to pray at midnight. And who travelled to Jerusalem or Beersheba at night in 1947." The former head of the Israeli air force and deputy chief of staff was making his first public statement speech since taking office.

Talking about the occupied area Mr. Weizman said Israel should take advantage of the existing peace in the areas to settle as much of them as possible. He said Arab residents of the occupied areas should be given the option of acquiring Israeli citizenship after a time. He declared he would rather "have a million Arabs in my pocket than at my back."



EVER VIGILANT.- An Israeli soldier looks down on Syria from Hill 965 on the Golan Heights; the scene of recent battles between Israeli and Syrian forces.

BULLETINS

BIG TRADE IN OLIVE OIL WITH ARAB WORLD

Haifa (JCNS). - Half the oil from the excellent 16,000 - olive crop harvested by West Bank farmers last year sold to Jordan which sent some of it to customers in Kuwait, Saudi Arabia and other Arab countries, a spokesman for the Ministry of Agriculture said here.

Prices went up because of hoarding on the other side as a result of war fear, the spokesman said. Tobacco was another produce to be sold in Jordan, but this year attempts would be made to stop over-production and instead improve quality by fighting tobacco leaf diseases.

●

ARAB "MOSHAV" ESTABLISHED

Haifa (JCNS). - Thirteen Arab refugee families living north of Jenin have formed themselves into the first Arab refugee collective agricultural village.

Israeli instructors are guiding the new settlers in the cultivation of cotton and sugar beet, to be sold to Israeli factories. Agricultural machinery and modern equipment have been provided by the Israeli Ministry of Agriculture.

●

PRAISES ISRAELIS

London (JCNS). - Bitter disappointment that the Christian church has failed in the Middle East to make any stand for reconciliation and peacemaking was expressed by the Anglican Archbishop of Jerusalem, Dr. George Appleton, here recently.

Addressing a meeting of the World Congress of Faiths, he praised the Israelis for the good care they were taking of the Holy Places.

"I think they are behaving very properly and quite impartially in their desire that the Holy Places should be cared for and open to everybody. But, of course, when a nation is in charge in, this situation it is inevitably open to criticism if things go wrong and there was a tremendous outcry, undeserved, about the El Aksa Mosque fire.

"One thing that is clear to students of the situation is the immense emotion centered upon Jerusalem by Jews, Moslems and Christians." The Archbishop also spoke of the aim of the World Congress of Faiths to bring about understanding between all faiths in the world.

●

TWO LEBANESE GIRLS

Haifa (JCNS). - Two Lebanese schoolgirls, both 14, crossed the border recently and said they wanted to settle in Israel.

They told the Safed police they had quarreled with their parents and were "fed up" with cleaning the floors at home.

Nehab and Zeinab, from a village near the border, were smartly dressed. The police commander treated them to cakes and sweets and detailed a policewoman to look after them.

It took her some time to persuade the girls to return home. Finally they left.

●

EUROPEAN SEPHARDI CONFERENCE TO OPEN IN AMSTERDAM IN MAY

Amsterdam (JCNS). - A conference of the Sephardi communities in Europe is being organized in Amsterdam between May 7 and 10 by the Portuguese Jewish congregation in Holland under the auspices of the World Sephardi Federation.

●

FRANKFURT'S TRIBUTE TO DR. STERLING

Frankfurt (JCNS). - A new street in the northern district of this city has been named in memory of Dr. Eleonore Sterling, the German Jewish sociologist and authoress, who died, aged 43 years, at the end of 1968 soon after her appointment as professor of political science at Osnabrueck Pedagogical Academy.

Dr. Sterling was a frequent contributor to the Jewish Chronicle.

HOLDING THE BABY.- Looking like a proud grandfather, Israeli defense minister Moshe Dayan holds his newest granddaughter who was born recently in the Rothschild Hospital, Haifa. The baby was born to Talia and Ehud Dayan, Mr. Dayan's eldest son.

QUEEN AT SYNAGOGUE CELEBRATION.- The Queen and the Duke of Edinburgh will meet representatives of British Jewry at the Dorchester Hotel, London on June 22nd to celebrate the centenary of the United Synagogue. The Duke will also attend a dinner at St. James's Palace May 18th in aid of Jewish charities for the aged.

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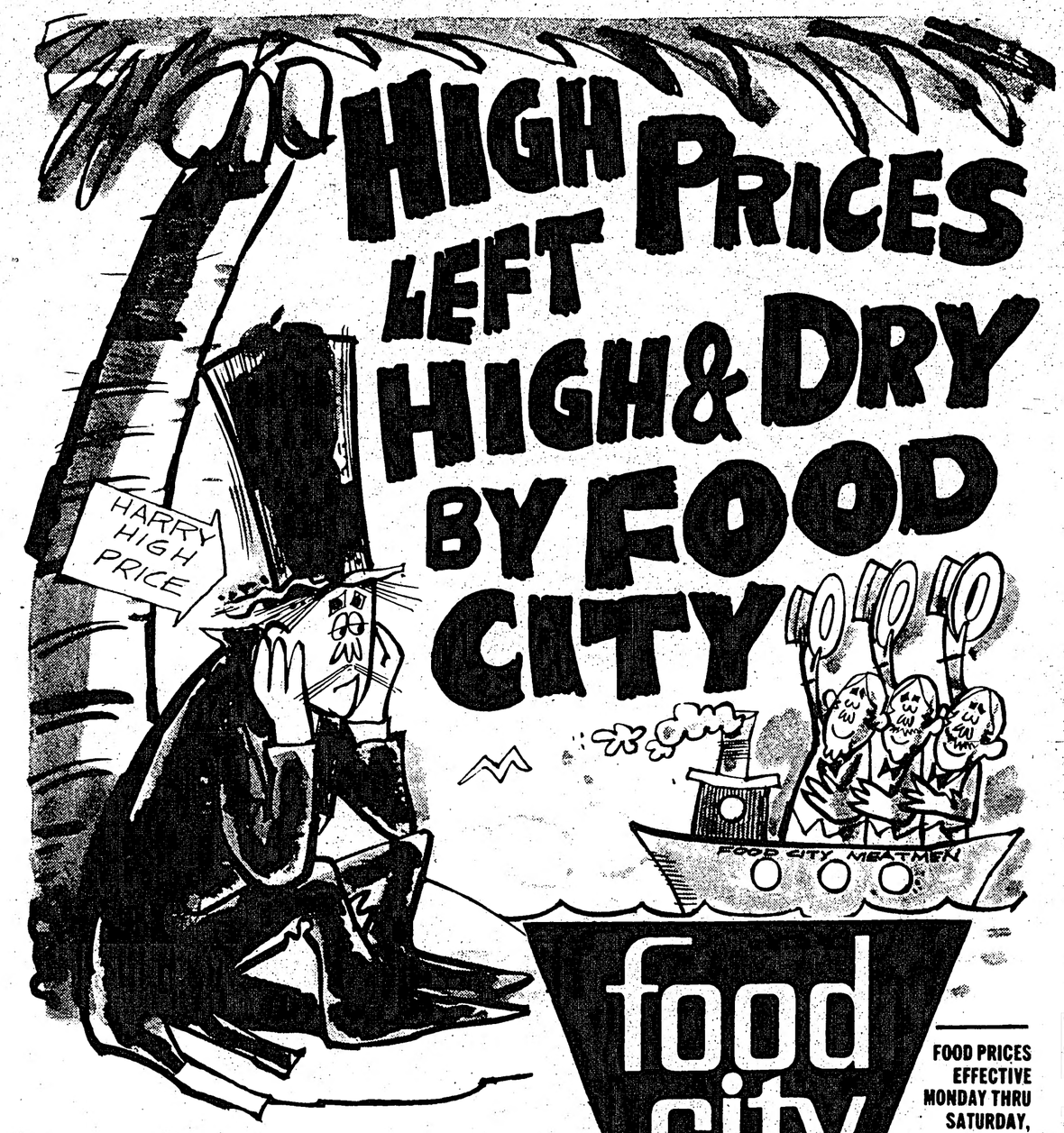

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HEBREW CALENDAR
Friday, February 20th, 1970, 14th day of Adar 1, 5730.
Portion of the week: Tezaveh
Candlelighting: Toronto 5:36; Montreal 5:10

WHAT A HIT!

They will really be looking for him in New York.

SENSELESS ATTACKS

END THE SLAUGHTER

In the Munich air terminal last week, an Israeli passenger threw himself upon a grenade and was blown to bits. By this heroic act he saved the lives of hundreds of innocent bystanders. Thus a terrible calamity was averted. Perhaps it is significant and symbolic that this young Israeli named Katzenstein, performed his life-saving deed in the city where National Socialism was born.

The young Israeli has proven to the world that Jews are capable of terminating wars, even with their worst enemies. Peace in Hebrew means peace.

No one rushes to condemn the dastardly attack carried out by fanatical Arabs against innocent passengers in a European airport. No comment is forthcoming about the killing of seven old men in a Munich resting home. Yet the ire of all "civilized" people is immediately directed against Israeli pilots who accidentally bombed a munitions factory in a Cairo suburb.

No one has as yet editorialized about Defense Minister Moshe Dayan's unprecedented gesture in warning the Egyptians to dismantle a time bomb which could have killed hundreds. This is additional proof of Israel's good faith and of the truthfulness of her statement that the bombing of the munitions factory was an unfortunate accident.

We regret the death of the seventy Egyptian workers who died during this unfortunate incident. But those Arabs were not the victims of Israeli aggression but of the megalomania of their own leader, Abdel Gamel Nasser.

Israel does not want this war. As Abba Eban said on Sunday in Amsterdam, Israel wants a cease-fire, negotiations with the Arabs and peace. Those who keep up this absurd war, this tragic confrontation between two Semitic peoples; those in Moscow who arm Arab highjackers and armies, are the real murderers of those who died in the suburb of Cairo and who perished in Munich.

There is only one way to end this chaos; to realize once and for all that the time is long past when Jews could be killed indiscriminately. The Jewish people will not abandon Israel nor will the Jewish state be forsaken by all those in this world who pursue justice and peace.

It is up to the Arabs to end this bloodbath.

ZAHAL - ISRAEL'S DEFENDERS

Zahal is the affectionate acronymn for Zva Haganah L'Israel, the Israel Defense Forces. For one of Israel's most marked achievements was to create one of the finest military forces in the world without becoming a militaristic State. It has done so without according a single privilege to the officer corps, and produced some of the most highly trained soldiers in the world -- soldiers who are never reticent about revealing their innate distaste for soldiering.

Israel has achieved the highest rate of volunteering in the world for military service and this by a population which daily prays for peace and loathes war; a people which, while exposed daily to the threats of annihilation by the Arabs, continues nevertheless to maintain civilized and close economic ties with its Arab population; a nation organized and ever mobilized for war which has retained its essentially civilian character, and in which the military as such wields little or no influence.

PRIVATE ARMIES

The Israel Defense Forces were officially established in May, 1948. In fact they had been in the course of formation for some 40 years, from the inception of Hashomer, the Jewish defense organization, through the Jewish Legion in the First World War, the Irgun, the Stern group, but above all the Hagana, the Palmach and the Jewish units of the Second World War in the British Army.

The establishment of this national force was effected against the background of discord and an almost internecine struggle between various "barons" determined to maintain their private political armies. One of the miracles of the modern Israeli revival was the fact that the leader of the national struggle for independence was David Ben-Gurion who, apart from other very historic decisions, decided, against considerable opposition, that anything but an apolitical national army, subject only to the orders of the civilian authority, would be a disaster.

RESERVE DUTY

Zahal is composed at any given time of three main elements -- a comparatively small core of regular officers and NCOs, conscripts serving for three years, and reserves, who are called to the colors for varying periods of service, either for training or for active duty along the frontiers. Reserve duty is required now, as a result of a recent amendment, up to the age of 55.

Its training system encompasses all the military requirements of a modern army from basic recruit training up to and including staff college standard, or that of a modern jet fighter pilot or senior naval commander. Few of the senior officers are left who served in the British Army in the Second World War, but most of today's commanders are graduates of the French Ecole de Guerre, the British Staff College at Camberley, the US Command and Staff School at Fort Leavenworth, or the US Marine Corps School at Quantico. Indeed, Israel invariably retains a number of senior officers for training at these and other centers of higher military training.

In addition, the IDF, as a matter of policy, maintain a fixed quota of officers, senior and junior, at universities in Israel and to a lesser degree abroad. Thus, the current Chief of Staff, General Haim Barlev, is an economics graduate of Columbia University, while the noted armored commander, General Israel Tal, holds a master's degree in philosophy from the Hebrew university.

The IDF is for obvious reasons very security-conscious, and does not publish figures of strength or orders of battle. But Israel is generally estimated to be capable of raising a force of some 250,000 in the event of total mobilization.

A growing percentage of its military equipment is being supplied by Israel's expanding military industries, but for major items Israel continues to be dependent on supples from abroad. The armored forces include British Centurion tanks, American Pattons and Soviet equipment taken in the Six-Day War. (Britain has so far refused to supply to Israel the new Chieftain tank.)

The Air Force is equipped with American F4 Phantoms and A4 Skyhawk fighter-bombers and with French Mirage fighters, although these will obviously be phased out in view of the current French embargo.

The Navy consists primarily of destroyers and submarines of British origin, but it is being reequipped with small, fast vessels.

COMBAT TRAINING

Outwardly the IDF lacks spit and polish. Indeed, the West European eye, accustomed to military spick and span might be misled by the outward appearance of some of Israel's reserve units. If necessary, as for Independence Day parades, the IDF can turn out and march as well as an average British

(cont. on page 8)

ASK THE RABBI

a JCNS featurette

How would you regard talmudic utterances which are at variance with the ethics of Judaism, eg "It is meritorious to kill an Am Ha'aretz on Yom Kippur when it falls on Sabbath" (Pesachim 49b)?

Some of the medieval Talmudic commentators, bothered by this question, tried to suggest that the passage quoted refers to an Am Ha'aretz who is a ruthless bandit with many murders on his hands and hence a danger to the community. But surely the element of hyperbole is so blatant here that it cannot be imagined that we have anything like a practical ruling. To see it otherwise is akin to drawing conclusions on social conditions in Japan from the Mikado's: "Something lingering, with boiling oil in it, I fancy."

Solomon Schechter has remarked apropos of such passages: "The greatest fault to be found with those who wrote down such passages is that they did not observe the wise rule of Dr Johnson who said to Boswell on a certain occasion, 'Let us get serious for there comes a fool.' And the fools unfortunately did come, in the shape of certain Jewish commentators and Christian controversialists, who took as serious things which were only the expression of a momentary impulse, or represented the opinion of some isolated individual, or were meant simply as a piece of humorous by-play, calculated to enliven the interest of a languid audience."

What is the purpose of such rabbinic laws as that a man should sleep on his left side at the beginning of the night, and on the right at the end? Have they any religious meaning? Medical men I have asked can't suggest any health reason.

The simple answer is that such advice, though found in the rabbinic literature and so forth, reflects the state of medical knowledge in an earlier age and are not to be seen as "laws."

What is parev? Do we need three sets of utensils?

Parev is food that is neither milk nor meat, vegetables for example, and hence can be eaten with either milk or meat. No third set of utensils is required but *parev* cooked in a milk pot must not be eaten with meat and vice versa. The etymology of the word has been frequently but inconclusively discussed in this paper. Any novel suggestions?

There are many pathways leading towards heaven; but there is only one gate—the home—opening into heaven.

Nathan Marcus Adler,
Chief Rabbi.

KEEP SMILING

SOME DIFFERENCE!

Irving was deeply engrossed in a book on astronomy one evening when he came upon a startling passage. "Grandpa," he exclaimed, looking up, "it says here the world will end in a billion years."

"What did you say?" cried Grandpa, his face ashen.

"The world will come to an end in a billion years."

"Oh," replied Grandpa breathing a sigh of relief. "I thought for a moment you said a million!"

MAJORITY OF ONE

Some years ago Professor Albert Einstein and Dr. Chaim Weizmann sailed together to America on a Zionist mission. When they arrived in New York City, Dr. Weizmann was asked how he and the famous savant had spent their time on the boat.

"Throughout the voyage," Dr. Weizmann replied, "the learned professor kept on talking to me about his theory of relativity."

"And what is your opinion about it?"

"It seems to me," concluded Dr. Weizmann, "that Professor Einstein understands it very well."

NOT WORTH IT

A science major, proud of his vast knowledge, was bragging to his grandfather. "And furthermore," he went on, displaying his intimacy with interstellar physics, "did you know that an astronaut's space suit costs over $60,000?"

"It's too much," said grandpa placidly, "considering that it only comes with one pair of pants."

Letters to the Editor

FRENCH BOYCOTT

Dear Editor,

I would like to inform my friends and all those who are opposed to the French Middle East policy of supporting the enemies of Israel with arms, that I have instructed by travel agent not to book me on any French airline or shipping company.

He told me that he had received similar requests from other clients. I think all of us should express our disgust with Pompidou by taking similar action.

Joseph Fried
Montreal.

Sermon for the week

BEFORE GOD AND MAN

The special Scriptural reading for this Sabbath is the injunction ever to remember the perfidy of Amalek. His completely unprovcked attack on the children of Israel when they emerged from bondage makes him the prototype of the irrational antisemite. It is more than doubtful genealogy which came to see in Haman his descendant. The spiritual descent is more authentic than the genealogical.

And yet, despite this emphasis in the Bib'e in both passages dealing with it, of the unwarranted nature of this attack, the rabbis seem to feel that the suggestion that the Jew is always but the blameless victim of this manifestation of Amalek constitutes a spiritual challenge to the Jew soberly to examine himself and to consider whether in fact he may not in some way contribute towards it. In both passages of the Scripture dealing with his perfidy they clearly lay down the challenge. In the first, by a play on the word "Rephidim", where the attack took place, they comment, "Amalek attacks when the hold of the Jew on the Torah is weakened." And since the verse which precedes the special portion which we shall read deals with the duty of commercial probity and integrity, they comment that debased standards of conduct on the part of the Jew create just those conditions which make the terrain of the atttack favourable to Amalek.

These two comments complement one another. The one enjoins certain standards of conduct upon the Jew in relation to himself, in what are called "the duties between man and God"; the other deals with his conduct in his relations with his fellowmen. The lowering of one's spiritual sights in each of them opens the door to the nefarious machinations of the Amaleks of all ages. Both the Jew who is unworthy of his spiritual heritage and the Jew whose conduct is a matter for reproach prepare the ground for Amalek.

If the Jew is enjoined to maintain a high ethical standard, and to open his soul to Divine inf'uences, it is not because of the consequences which his failure to do so may bring upon him, at the hands of his fellowmen. Such a hedonistic and utilitarian approach to ethics is foreign to the spirit of Judaism, which demands standards of conduct for their own sake, and not because of any benefits which he may derive from them. It is because this is the way of life enjoined by God, even if, as so often happens, it redounds to his own material loss and disadvantage. That certainly was the case with Mordecai. If his proud refusal to bow before mortal man brought about the enmity of Haman, that was no reason for a lowering of these standards. The only motive behind one's actions should be "that ye be blameless before God and man."

But after all that has been said, surely there is a gnomic wisdom in these sober observations of our rabbis, even though it be but a secondary consideration. The Jew who holds on the Torah is weakened, the Jew whose lack of commercial probity brings him into disrepute provides a welcome rationale for the irrational dislike of which he has been the victim throughout the ages. Fortunate indeed is that Jew who with a clear conscience can say, "Nothing that I have done has contributed towards the winds of ill-will that blow."

A MAJOR PROBLEM

PUBLIC RELATIONS FAILURE

One of the most fractious issues in the Jewish community is the problem of public relations. We are all vitally concerned about the image of Israel which has of late, become a caricatured picture in some "objective" presentations of the case for the Jewish state.

To some, the idea of public relations, or of improving the image of Israel, means simply getting something off one's chest, seeking self-satisfaction through witty remarks or often the repetition of obsolete PR slogans. Others are very happy when a leader is quoted about what the Jewish position is, or supposedly is, on Israel.

Yet most of us forget that Israel is not a uniquely Jewish issue; it has become one of the paramount international problems. At present, in fact, the Middle East is a very serious point of contention between the United States and the Soviet Union. Although the problem might appear impossible to solve, (even more complicated than Berlin, for example,) it is not so. It isn't as complex as central Europe because Israel, as a state, did not exist at the time of the Yalta agreement, and thus was not incorporated into any zone of influence. Moreover, in the geopolitics of the Yalta period, the Middle East was considered part of the eastern area of influence. Thus Moscow cannot claim any committment on the part of the western powers with regard to the eastern Mediterranean. Moscow accepted the American intervention in the Lebanon and never officially fought the American or British efforts to organize politically that part of the world.

If the Soviet Union is now pressuring the United States to change the map of the Middle East, the Americans can easily "demand" a similar change in central and eastern Europe, and especially in Berlin.

Russia and its sattelites are now negotiating with Bonn about a new deal. The main point in these negotiations, is the demand that the Western German government accept de jure the Kremlin's de facto subjugation of all peoples living in the so-called eastern sphere of influence. It insists that Koenigsberg remain a Russian city and in fact all Germans have long been expelled from East Prussia.

Many people, moreover, understand the communist contention that since the Germans lost the war, and since German minorities acted as Trojan horses for Hitler's imperialist policies, the transfer of populations was a necessity. Also, no one demands the liberation of Czechoslovakia. All this was accepted in central and eastern Europe despite the fact that Germany, the country that lost the war, had surrendered unconditionally.

It is only in the Middle East where the Soviet Union, acting as the agent for its Arab clients, its new sattelites, issues the strange demand that those who have lost the war are no longer under any obligation to accept peace and that they have the right now to dictate unconditional surrender to the winner.

This is only one example of our failure in the area of public relations. Despite its victory, Israel never speaks of its Arab neighbours in terms of enemies. It is the Arab rulers who speak of Israel as an enemy. Every Israeli government has declared its readiness to discuss with each Arab nation the solution of the Middle East problem without imposing a priori conditions of surrender or the acceptance of humiliating terms.

In his latest interview with James Reston of the New York Times Nasser very adroitly endorsed the Al Fatah demand that Israel as a Jewish state must be eliminated. He said this, according to Reston, when he made the following point about one of the conditions of peace:

". . . The creation of a non fanatical multi-religious Israeli state."

Although the phraseology somewhat more delicate this is the same demand made by Arab terrorists.

These facts and factors involving our public relations can only be brought to the attention of public opinion by those who understand public relations. Adding one more organization to the existing Jewish groups in the country will not improve our public relations activities.

We regret to say that, while Israel is carrying the burden of the Jewish struggle for survival, while young men and women in Zion are sacrificing their lives for the future of Israel reborn, petty politics are still being played by those voluntary organizations in Canada and elsewhere who claim to speak for the Jewish people.

There is no effective public relations because there is no real understanding of this problem. What we have, regretably, is a parochial attitude on the part of some self-appointed leaders who would like to eat their cake and have it, wanting, as they do, to keep all the ancient outmoded community structures and argue about who will be the spokemen for the community.

The time has come for a change. The question is whether a man can come forward from our Jewish community who will rise above all this nonsense and once and for all call for the creation of one modern, streamlined public relations instrument aimed not at pleasing some influential members of the community, but at doing the job.

SHMUEL YOSEPH AGNON

A personal reminiscence by Dr. Arnold Ages

The news of the passing of Shmuel Yoseph Agnon, at 81, the 1966 winner of the Nobel prize for Literature saddened me greatly. Agnon was without a doubt the greatest Hebrew stylist in more than a century. His books, written in a neo-classical Hebrew idiom, were warm recollections of Jewish life both in the disapora and in Israel.

The first serious reading I ever did in modern Hebrew literature was from Agnon's "T'mol Shilshom". It was over a decade ago that under the tutelage of my wife, an accomplished Hebraist, I was first exposed to Agnon's extraordinary prose. In his mastery of Hebrew, I saw an exquisite blend of Talmudic lore, Zionist longings and universal values.

Kurt Leviant, Agnon's Englist translator once told me that working on one of Agnon's books was far more than a simple linquistic experience; it was an adventurous journey into the soul of the Jewish people.

In 1959 I met Agnon personally under the most unusual circumstances. I was sitting in the library of the Hayim Greenberg Institute in Jerusalem when the door bell sounded.

I could not contain my astonishment when I found Agnon at the front door asking to see one of the young ladies studying in our institute. He had heard that she was born in Bucacz, his own home town, and had come to exchange some memories with her.

For an hour he stayed and chatted not only with the young lady in question but with the twenty or thirty students who materialized immediately upon hearing that the great S. Y. Agnon was there.

S.Y. AGNON

Agnon spoke Hebrew much like he wrote it, in rich allegorical flourishes and Biblical imagery. Despite the fact that he was modern Hebrew's greatest writer he spoke the language with a pronounced Ashkenazi accent.

This, of course, didn't bother those of us who sat around him for over an hour, hypnotized as it were by the majestic simplicity of this man.

There was a humorous side to his nature. I remember asking him at the time whether it was true, as some critics had suggested, that he had been inspired in his approach to literature by the example of Kafka. He smiled and answered quietly: "I rather doubt that this is so for the very simple reason that I haven't read Kafka."

Shmuel Yoseph Agnon is no more. But his name will live forever in the annals of the Jewish people.

PROFILES OF OUR CONGREGATIONS

TORONTO

FREEDOM BRINGS RISKS

by URI JACOBSON

When Rabbi Albert Pappenheim was a young German-Jewish refugee in England it is unlikely that he ever thought that one day he would occupy the pulpit of B'nai Israel Beth David congregation here in Toronto.

As I sat with him in his book-lined study at 55 Yeomans Rd. he reflected nostalgically about the days he was interned in England as an enemy alien. There was a positive side to that experience, however, - study at the Yeshiva Torat Emeth, a refugee seminar set up by Rabbi Moshe Shneider, a man about whom Rabbi Pappenheim spoke with deep reverence.

A short time later the British government decided to reclassify the young rabbinical student and he was shipped along with some of his colleagues to take up life on the other side of the Atlantic.

Here in Toronto Albert Pappenheim pursued his rabbinical studies under Rabbi Price and at the same time took courses in the Semitics department at the University of Toronto.

When I asked him about his university days and more specifically about the alleged anti-Semitism in that department he was quick to observe that Jews have a tendency to be paranoiac and hypersensitive in matters like this. On the other hand, he readily admitted that certain members of the department were pronounced anti-Zionists - a situation which caused him no little discomfort.

After obtaining his ordination, Rabbi Pappenheim went on to serve Jewish communities in St. Catherines, Ontario and in Lexington, Kentucky. During his domicile in the latter place he also was a lecturer in Hebrew and Biblical History at the University of Kentucky.

MR. ALEX EISEN.- President of B'nai Israel Beth David.

In 1956 he returned to Toronto to take up the pulpit at B'nai Israel Beth David. I asked if he could situate his synagogue ideologically within the modern Jewish religious spectrum.

He replied that like most Conservative synagogues in Canada his own is more traditional than its American counterparts. In terms of synagogue worship patterns he suggested that his congregation could be placed somewhere between Beth Sholom and Beth Tzedec and cited as an unusual innovation the practice in his synagogue of reading the Torah in a two-year cycle.

RABBI ALBERT PAPPENHEIM

As to the educational program offered by B'nai Israel Beth David, Rabbi Pappenheim informed me that his congregational school has some three hundred children enroled in classes ranging from pre-school groups through high school. He himself is involved very closely in curriculum planning.

He has some definite ideas about adult education. When I queried him about Hebrew instruction for adults, Rabbi Pappenheim replied that he saw no reason for his synagogue to duplicate what other institutions could do better. The Keren Hatarbut, he explained, could provide the best Hebrew instruction for adults.

Despite the myriad activities in which he is involved the rabbi also takes time out to teach his confirmation classes and to deliver lectures to adult classes on Maimonides. Rabbi Pappenheim cautioned me not to suggest in my story that he was an expert on the medieval sage. "I merely find it most agreeable for teaching purposes to use the Mishne Torah. The students seem to like it as well."

What about synagogue life in general? Did he find it hard to find good leadership?

Rabbi Pappenheim admitted that synagogue politics today are not what they once were, - when the election of a president occasioned bitter controversies.

The fact that there is a dearth of candidates for positions within synagogues may be deplorable, he explained, but one must realize the tremendous sacrifices people have to make today to take on the mantle of a synagogue presidency.

"Jewish leadership today brings with it a great deal of harassment," Rabbi Pappenheim stated, "but you know how little honor often goes with the job."

While he was a study in calm during our discussion of synagogues, Rabbi Pappenheim became far more exercised when the topic turned to the New Left and its Jewish adherents. He described the latter as people beneath contempt. "In most cases they have exchanged one set of hypocrises for another. These are the people who proclaim a universal love and yet they exclude their own group. What they have done really is to substitute one establishment for another."

Nor is the rabbi particularly enamored with the new militant Jewish student groups. "There is no need for us to go down on our knees just because some of these youngsters have found their way back to the Jewish community." Referring to the newspaper Masada, put out by Jewish students in Toronto, Rabbi Pappenheim expressed dissatisfaction with its sophomoric display of obscenities and anti-establishment cliches. "Before we can respect them," he argued, "they have got to learn something about kavod Torah (respect for Torah). Part of Jewish tradition teaches us that you don't engage in filth."

In a synagogue whose membership includes prominent members of the Zionist community (Max Goode, Julius Sokoloff, Yehuda Noy) it is not surprising that the rabbi is also a staunch supporter of the State of Israel. But as a realist he told me that, regretable as it is, the Arab pressures on the Jewish state have had positive effects. Without that pressure a kulturkampf might be a real possibility there. And once Israel attains a period of relative peace the danger of a bitter clash between its disparate elements cannot be ruled out.

During the final minutes of our interview the talk turned to the current problems of Jews. When I asked him what he thought was wrong with the Jewish community, Rabbi Pappenheim said that the problems Jews experience come about as a consequence of our positions as citizens in a free society. That freedom brings risks. Thus the problems Jews experience as a people are no worse than can be expected.

"It is very easy to critize the organized Jewish community," he said. "But what good does it do to thunder out against the folibles of our Jewish society? For one thing, thundering doesn't do any good."

MRS. DAVID ZUCKERBROT, Sisterhood head of Congregation B'nai Israel Beth David.

In his role as a rabbi he sees his function not as a prophet but in part as a priest, as one whose duty it is to administer the Jewish heritage. "Jews should remember that one of Judaism's cardinal teachings is that we are all sinners. The synagogue then has no room for the holier than thou philosophy."

MONTREAL

LEADING THE WAY

BY GLORIA BERLIN

This new series will introduce our readers to the Jewish community, its congregations and spiritual leaders. The order of presentation is neither alphabetical nor does it reflect the relative importance of the respective organization or synagogue. These in-depth profiles are being published in the order they were prepared by our reporters assigned to cover this topic.

This series will not discriminate among congregations representing different expressions of Judaism: liberal, conservative or orthodox. They all form an integral part of the living Jewish community and as such they will be presented to the public.

The Editors

Congregation Beth Ora is the central synagogue of the self-contained municipality of Saint Laurent. Located on Badeaux Street it was founded 16 years ago; its membership today numbers 800 families. From its early days, it has continued to serve the St. Laurent Jewish community in a manner which is truly exemplary. It has provided an important link with the outside community.

Although it began with only a handful of individuals in 1953, it has expanded in all areas. In its pioneering endeavours over the years it has truly lived up to the meaning of its name, a 'house of light' not only to its congregants but to the community at large. Beth Ora has earned the reputation of being one of Canada's finest Orthodox synagogues, Its trend-setting accomplishments in certain areas have been adopted by many North American congregations.

SPIRITUAL LEADER OF ST. LAURENT'S BETH ORA.- Rabbi Morris Halpern, whose synagogue has pioneered in programing for Jewish youth and members of the general community.

It was in 1953 that a small group of people joined together to form the Jewish Congregation of St. Laurent. Their aim was to bring Jewish culture, tradition and religious services to the expanding St. Laurent Jewish community. It was not long before their idea materialized and in 1957 they moved into their permanent building which shortly after was given the name Beth Ora, so suitable to the ideals which its members held.

The new building, active membership and inspiring leadership of the congregation's spiritual leader, Rabbi Morris Halpern further enhanced the Congregation's progressive growth. In 1962 in response to the increased growth in membership, the beautiful new sanctuary of the Synagogue was used for the first time at Rosh Hashanah services. And so it was that the collective dream of this small group who first came together in 1953 became a reality.

SISTERHOOD PRESIDENT. - Selma Leibovitz, of Montreal's Beth Ora Synagogue.

Today sixteen years later, the spirit and ideals of its founders are ever present in the Congregation's manifold activities. From its makeshift beginnings it has erected two buildings of its own and now has a fine religious and community center.

Beth Ora has always emphasized the significance of its external role vis a vis the outside community. It has become an integral part of the community at large and within this role continues to serve an important function. Recently it honored the Mayor of St. Laurent by presenting him with a beautifully inscribed plaque in celebration of St. Laurent's anniversary.

Its close rapport with the outside community was further manifested in a recent public affairs program which it initiated for the benefit of the entire community. A panel discussion on the future of the suburbs, Quebec and Canada was held at the Congregation. The Mayor of St. Laurent, a member of the National Assembly and a member of Parliament were among the panelists.

Supplementing its internal role as a synagogue and Jewish community center, Beth Ora continues to relate to its surrounding environment by fulfilling what it considers to be an important community function. It serves as a bridge between the Jewish community and the community outside it.

The congregation, in addition to initiating municipal events on a community level has felt a responsibility toward relating to the non-Jewish community. In this regard it has performed an instructive function by inviting Protestant and Catholic groups to its services, and holding discussion groups on the nature of Judaism. Over the past sixteen years its efforts in this direction have helped to create a deeper insight into Judaism for the members of the non-Jewish community.

Rabbi Halpern recently appealed to his congregants to take action and do something about diminishing Jewish identity among college age Jewish students and their alienation from a synagogue which they often criticize as materialistic.

He posed a most thought-provoking query when he asked "Are we not really the ones who have become alienated from our faith and its real heritage." This 'ignited the spark' for one of his congregants, Victor Matus, who chose to celebrate his son's Bar Mitzvah by donating the money earmarked for the celebration to support the Jewish Studies program at McGill.

This exemplary deed was subsequently adopted by congregations in New York, Chicago and other American cities. It also demonstrated the insight of Beth Ora membership in its attempt to relate more to the true values of the Jewish faith rather than to see them desecrated and submerged.

Following in this vein, Beth Ora has developed several Habburoth (small groups of committed families) in an attempt to recreate the personal feeling of religion, and to foster the idea of a smaller sanctuary and a more meaningful experience.

Within this framework they now have several small groups which meet in private homes and participate in discussions and study groups in different areas of Jewish life. It is this approach which Rabbi Halpern feels provides a creative experience for the groups involved and brings them closer to Judaism. It is perhaps the idea of a smaller sanctuary among the people which will produce the qualitative Jewish leadership of the future.

Adult education programs and Sunday Breakfast Club meetings at Beth Ora provide platforms for discussions of current events. Guest speakers often include new personalities who serve in a professional capacity within Montreal's Jewish community at large, thus enabling their members to meet them. Among Beth Ora's activities and programs are formal study classes. The Jewish Music Festival conducted by its cantor, Cantor Samuel Taube is a program highlight for everyone.

Beth Ora also provides facilities for youth groups who meet in the synagogue in an attempt to foster Jewish tradition among its youth. Its Oneg Shabbat programs have contributed greatly to the development of stronger affiliation among its youth. These programs encourage strong ties with Israel and support the idea of a living experience in the Jewish homeland for teenagers prior to embarking in college studies.

SYNAGOGUE PRESIDENT. - Manny Finklestein of St. Laurent's Beth Ora Synagogue.

In performing its manifold functions as a synagogue and community center, Beth Ora has approached its community by trying to anticipate its needs as it develops; it then programs in response to these needs.

In this regard it recently embarked on a Golden Age Program which has met with great success even in its initial stages.

The congregation's Sisterhood has contributed significantly to the founding and on-going programs of Beth Ora. In actuality it was the women who in their concern for their children's religious training led to the founding of the Congregation. Their great sense of involvement has made them responsible for many aspects of the congregation's growth. The Golden Age Program, the dramatic presentations and cultural programs are among sisterhood's many faceted activities.

Beth Ora has certainly kept abreast of the stages of its community's growth; its many activities and programs have succeeded in injecting its congregants with meaningful experiences. The dynamic leadership of its President, Manny Finklestein and its Sisterhood president, Selma Leibovitz have contributed toward this end.

SEVEN DAYS

Professor speaks out

Dr. Lopez, Sterling Professor of History at Yale University, has joined the Arab-Israel fray with a recent letter to the New York Times.

Lopez points out that Egypt's claim to Sinai is not as strong as one might assume, especially in view of legal precedents which suggest that possession is indeed 9/10 of the law.

The Yale professor uses this argument to urge Egypt to make a speedy settlement with Israel before the latter's occupation of Sinai becomes an established legal fact.

Israel has already asserted that right with regard to its own territories acquired in 1948, says the Yale historian.

In a rather ironic twist to his letter, Professor Lopez adds that humanity requires the resettlement of displaced persons in their homes but adds that this is hardly possible with people who refuse to return as law abiding citizens.

The final irony of Lopez's letter is seen in his statement that Israel's treatment of its Arab citizens is hardly as severe as the treatment America has meted out to its Indian citizens.

* * *

Knesset studies Talmud

"And the Torah will issue forth from Zion," goes the Biblical dictum. News reports emanating from Jerusalem seem to indicate that we are in the midst of the fullfilment of Scripture.

Scores of Knesset members are meeting every Wednesday morning to study Talmudic law. The weekly lectures conducted by Professor Menachem Alon of the Hebrew University were suggested by the speaker of the Israeli parliament, Reuven Barkatt.

There was one slight problem; Knesset members soon discovered that the sea of Talmud was a little more than they bargained for. Most of them have religious backgrounds which are deficient in Talmudic lore.

The difficulties were resolved by having the interested members begin with a straightforward session in Gemara. They are now deeply involved in studying the third perek in the tractate Bova Basra.

It is perhaps to soon to speculate of the effect that this instruction will produce among the Knesset students, but might we not soon see the day when Meir Wilner, Israel's pro-Arab communist deputy begins a speech with "As Rav said. . ."

* * *

Hearing both sides

The forthcoming confrontation between Dr. Abba Gefen and Mr. Ibrahim Shukrallah promises to be a tense encounter. News releases indicate that the Israeli consul and the head of the Arab Information Agency in Ottawa will be sharing a platform together on the evening of February 24th at the Timothy Eaton Memorial Church on St. Clair Avenue West.

If indeed the two gentlemen share the platform physically, this will be in itself an event of great significance, because official Arab representatives seldom do so. Mr. Shukrallah, the adept Arab propagandist, is the gentleman who persuaded the United Church's Dr. Long to issue a letter deploring the tendency of Jews to identify with Israel and their "regression" to Palestine.

There is little doubt that, as in the past, Arab students will come en masse to hear Mr. Shukrallah and to vilify Dr. Gefen. Audiences in North America are becoming accustomed to seeing speakers representing the Israeli point of view, jeered and shouted down with cries of "El Fatah" and other terrorist slogans.

It would be most appropriate for members of the Toronto Jewish community as well as all those who look to a peaceful resolution of the Arab - Israel conflict, to be present at the Gefen - Shukrallah debate in order to ensure that the meeting not degenerage into social-fascist hate - mongering.

WAS IT WORTH IT?

By MOSHE RON

It might be that Major Benjamin Shalit of the Israeli Navy wanted to create a big fuss with his demand that his children be registered as "Jews".

Some suggest that his non-Jewish wife wanted to convert to Judaism; but that he opposed it. One thing is sure; he did not do any good to his children by raising a public storm. They will be the subject of controversy for a long time. Already, today, they are being asked by other children in school, what all this fuss is about? They do not answer. They really do not know . . .

Certain questions, however, could be directed to the five members of the Israeli High Court of Justice, whose verdict precipitated this storm. Why did they not take into account the ramifications that their decision would produce in the young State of Israeli and amongst the Jewish people?

Under normal conditions like thos in Switzerland, or the Scandinavian countries, one could understand the thing. But when every day, hour after hour we hear about casualties, artillery-duels, aircraft attacks and terrorist activities, how can we take the time to deal with such delicate questions as "Who is a Jew?"

It should be noted, that the President of the High Court, Dr. A. Agranat, who is not a religious person, and three other high judges, had the courage to vote against this decision. The Chief Rabbi of Israel, Isser Unterman, claimed during an urgent conference of Israeli rabbis, that some of the high judges who voted for this decision, received their education in missionary schools. Whether or not this is true we do know that Chief Judge Chaim Cohen, who is a Cohen, has married a divorced woman in a ceremony performed in the United States. Chief Judge Zvi Berenson has gained dubious fame by cancelling the prohibition against sabbath t.v. Many Sephardi Jews claim that Chief Judge A. Mani committed a terrible act, when he joined the other four Chief Judges in their verdict.

* * *

Eleven years ago Prime Minister David Ben-Gurion sent letters to 70 great Jewish religious personalities all over the world, to hear their opinion about the question "Who is a Jew? 96 percent of the Rabbis and professors maintained that there was no place for differentiation between nationality and religion amongst the Jewish people. Ben-Gurion understood that he could not proceed with this delicate matter because any decision might separate the Jewish people into two different parts . . .

* * *

Sometimes things happen in Israel which arouse the indignation of non-religious circles and create sharp antagonisms between the two camps. An example of the latter is the demand of the Rabbinate in Jerusalem, that non-Jewish tourists refrain from using telephones or smoking, or turning on the radio on Sabbath.

The Rabbinate is not satisfied with the fact that all tourist hotels are kosher, but it wants to compel non-Jews and non-religious Jews to behave like religious Jews on Sabbath.

There are many people in Israel who seek mutual tolerance, but now the fuss about the verdict of the High Court of Justice has now brought wild attacks on the religious population, sometimes in the style of Julius Streicher's "Sturmer." This verdict has incited both camps.

The media are also responsible for this untoward development. No wonder that the so called Knaanim (the group that considers itself as Hebrews rather then Jews) have become very active in their incitement against religious Jewry.

On the other side, in their Conference the Rabbis have attacked strongly the Chief Judges. Rabbi Schlesinger has said, that the five Chief Judges have adopted the spirit of the Knaanim. Rabbi Tcharsh of Tel-Aviv has proclaimed, that religious Jews should be ready to go to prison to resist the verdict of the High Court.

* * *

In the meantime, the Minister of Justice, Jacob Shimshon Shapiro has worked out a compromise. His proposal was accepted by a big majority of the Labor Party, Gahal and the National Religious Party and at last by the majority of the Israeli Government.

The three clauses in his proposal are: 1) The children of Major Shalit will be registered as Jews according to the verdict of the High Court. 2) The Government will propose a new law to the Knesset, according to which only children on a Jewish mother will be registered as Jews. 3) The repatriation law, which grants every Jew on arrival in Israel automatic Israeli citizenship, will be altered to the effect, that non-Jewish partners of mixed marriages will henceforth be granted automatically Israeli citizenship, but they and children of a non-Jewish mother will be registered as non-Jews.

It is hoped, that the High Court's verdict in the matter of Major Benjamin Shalit will cause the Chief Rabbinate, to reconsider the realities of modern life and facilitate the conversion-procedure. It is also hoped that the new law will promote the immigration of mixed married couples from all over the world. One thing is sure: Israel has today enough worries and it has accepted the government decision with a certain relief.

RUSSIAN SYNAGOGUE.- Jews at worship in a synagogue in Tbilisi, Soviet Georgia. It is both a house of prayer and social center for the Jewish community.

Polish refugees bring problems with them

A JCNS exclusive

By DOW MARMUR

A joke current among the Jews now leaving Poland is about the former high-ranking Polish Communist of Jewish descent who announces his intention to emigrate to Israel. His former colleagues are shocked, but he explains: "If I die here, people will always say, 'Here is buried a dirty Jew.' But if I die in Israel, they will pass my grave and say, 'Here is buried a Polish Communist.' And I want to die as a Polish Communist."

The story reflects the attitude of many of the refugees from Poland whom I met in Scandinavia. Some 1,500 of them are in Denmark, mainly in Copenhagen, and roughly the same number in southern Sweden.

Both countries, Denmark without restriction and Sweden more selectively, have opened their borders to these Jewish refugees, both because they need foreign labour, and also for humanitarian reasons, in the best Scandinavian tradition.

Henryk Kowalski, a Jewish refugee from Poland, has been awarded one of Denmark's most coveted scholarships in recognition of his brilliance as a violinist

Aggressive response

Why have these Jews gone to Sweden and Denmark instead of joining the others in Israel? They become very aggressive when this question is put to them, replying with another question: "Why don't *you* go to Israel?"

But there are more reasoned answers too. A group of students in Malmö, Sweden, has now begun to publish a duplicated magazine called Spojrzenia (Views). Its first issue tries to deal with the matter.

Writing cynically of the "aliya" to Copenhagen (the word is normally used only of emigration to Israel), Spojrzenia divides the refugees into four groups. These are:

Former high-ranking dignitaries in Poland's administration and academic life. These people are committed Communists and therefore totally alien, if not hostile, to Israel;

People who have contracted mixed marriages. Many refugees have non-Jewish wives or mothers (Jewesses with non-Jewish husbands find it very difficult to obtain exit permits for their spouses). They had just discovered that they were second-class citizens in Poland. What will their status be in Israel? The question, "Who is a Jew?" is constantly being asked.

Many of the immigrants are young people, mainly students. They want to complete their studies, and fear that in Israel they will have to join the Army instead.

The final group consists of opportunists who stayed in Poland for reasons of expediency. They believe that any Western country outside Israel will be more suitable for them.

Definitions sought

Spojrzenia's analysis is borne out by my own experience. I addressed a large gathering of refugees in Copenhagen, and the two questions most vehemently argued were: "Who is a Jew?" and "Why is Israeli propaganda so vicious against us? After all we had to leave Poland because of our loyalty to Israel in 1967!"

The Danish and Swedish Jewish communities are trying to find answers to both these questions. In Copenhagen, especially, under the admirable leadership of Rabbi Bent Melchior, efforts are being made to integrate the refugees into the community in any way they wish to be integrated.

Rabbi Melchior has established a special office in the community to forge links between the "old" and the "new" Jews.

In Sweden too, work of a similar kind is being done. The same issue of Spojrzenia announces that the Jewish community in Malmö has appointed a special social worker to deal with the Polish refugees.

The Jewish Student Society in Stockholm arranged a very successful seminar for the students among the refugees. The magazine itself is being produced with the help of the community.

Disenchanted

Nevertheless, many refugees are disenchanted. The next issue of Spojrzenia will carry an article called, "Jews in Sweden – Are we only on Greeting Terms?" The small Jewish communities in Denmark and Sweden have many problems of their own, assimilation and intermarriage among them, and it is not easy to integrate a foreign assimilated group of people who have contracted mixed marriages.

In addition, the refugees themselves are "difficult." They had stayed in Poland because they did not wish to be Jews, but General Moczar and other antisemites forcibly reminded them of their Jewishness.

Nevertheless, emotionally, they are still bound to Poland, and many of them—quite unrealistically—still hope to be allowed to return.

At the moment, it is expedient for them to associate themselves with the Jewish community, but it is very doubtful whether many will allow themselves to be integrated into their host communities.

CHARMING THEM AT THE IMPERIAL ROOM. – Tony Sandler and Ralph Young, the singing sensations that have appeared on the major TV shows both in the United States and Europe. They will be at the Royal York's Imperial Room until February 28th.

TORONTO AFTER DARK

Take a suave European, add one American from the Bronx, then gently blend two fine baritone voices, and you get Sandler & Young, who will be at the Royal York's Imperial Room for two weeks starting February 16th.

When certain things in life are meant to be, fate has a way of stepping in at just the right moment. Fate did just that in Milan, Italy in 1963. American born and raised Ralph Young, was sent to Italy to rehearse for a revue to be presented at the Dunes Hotel in Las Vegas, Nevada. There he met Tony Sandler, a native Belgian, who was also hired for the same revue. From the start Tony and Ralph became good friends and as they worked more and more together, they found their voices blending into a rich and unique sound.

One night a producer from the Folies Bergere heard them and he quickly signed them to do one of their numbers in the new edition of his show opening at the Tropicana Hotel in Las Vegas. In the three minutes of allotted time they completely captivated audiences.

Sandler & Young's Harrah's opening at Lake Tahoe was highlighted by the fact that comedian Phil Silvers, who had seen them rehearse, asked to introduce them on opening night. Their debut was an auspicious success. Phil Silvers mentioned Tony and Ralph to Polly Bergen. Polly and her husband caught their act at the Sahara one evening and were so impressed with Tony and Ralph that the team was immediately signed to appear with her at the Thunderbird Hotel in Las Vegas. This engagement was a smashing success and was the first of many engagements the three would make together.

Wherever they have performed, including top spots such as the Plaza Hotel, N.Y., Caesar's Palace, Las Vegas; The Drake, Chicago; Fairmont Hotel, San Francisco; El San Juan, Puerto Rico; Queen Elizabeth Hotel, Montreal, they have been offered return engagements. Their TV credits include Ed Sullivan, Andy Williams, Johnny Carson, Hollywood Palace, a special with Four Star Productions, Today Show, Mike Douglas, Merv Griffin, Dean Martin and Red Skelton.

●

An evening of poetry was held recently at the Global Village Theater. Participating in the program were author Irving Layton, professor of English at York University, Penelope, a pop song writer, film producer and poet also recited some of her original works. The third member of the trio was William Hawkins, a writer of music, songs and poetry. His, The Gift of Space, a collection of poems will be published shortly.

●

The National Ballet are now rehearsing for a Western Ontario tour. Hamilton, London and Windsor will see the popular production of Swan Lake and the latter two will also see two new ballets, The Lesson and Le Loup. Preparations for the National Ballet's trip to Osaka, Japan for Expo '70 in May are now underway. The company will perform during Canada Week and will give a special performance on Canada Day accompanied by the RCMP band. The National Ballet has the additional honor of being the only ballet company in the world to perform at the international fair.

The National Ballet will present two programs, - Romeo and Juliet and a mixed program including Four Temperaments, Le Loup and Solitaire.

●

Frankie Laine closed his third annual two-week engagement in the Hook & Ladder Club at the Seaway Beverly Hills Motor Hotel recently and on departing left a cheque for $2,015.00 for Mr. J. D. Sneddon, Administrator for the Toronto Sick Children's Hospital.

This is the second year that Mr. Laine has spent his between show time seated in the Hotel Lobby autographing albums and accepting donations for the Hospital.

●

A Late Night Revue to be held in the Town Hall of the St. Lawrence Center for the Arts begins on Tuesday, March 24th and will run, for a limited time.

"The Revue," says Ted Warburton, the producer "will be a series of sketches and musical material - fast moving, pertinent and most definitely entertaining."

"The name of Avery Schrieber came up during discussion about potential directors, we approached him and he agreed to direct the show. Schrieber is a talented and funny performer and director. He worked extensively with the Second City Revue in Chicago.

●

This past week the Hillel Foundation at the University of Toronto has been presenting Neil Simon's hilarious musical "Little Me" at Hart House.

●

HEART TRANSPLANT STEP BY STEP

Israel's first heart transplant took place on the afternoon and evening of Dec. 5.

On that day, two patients were wheeled into adjoining operating theatres on the third floor (i.e. ground, first, second) of Beilinson Hospital in Petah Tikva, and at approximately 3:30 p.m. the twin operations began.

One was dead: the other had been hovering between life and death for several months, and it was the heart of the first, transplanted into the body of the second, which was going to serve as the instrument to save his life.

It took about 45 minutes to open the chests of both and the two surgeons were in constant contact -- through a "runner" -- closely following the pace of the work of the other. The team removing the heart was headed by Dr. Jack Solomon, first assistant to Professor Morris Levi, who headed the second team which was to transplant the heart into the chest of Yitzhak Sulam, 41, an employee of Bank Leumi. During the critical time when Sulam "had no heart" -- his own had been removed and the new one had not yet been sewed in -- the work of pumping his blood through his body and of injecting oxygen into it was performed by a heart-lung machine.

The ventricles and auricles and the shafts of the aorta and the pulmonary arteries were stitched on. At 7 p.m. the operation was finished. Sulam was moved into a specially sterilized room since his normal disease-fighting mechanism had been deliberately weakened to prevent his body from rejecting the foreign heart. This was the world's 101st heart transplant. There were no innovations here. Yet Israelis were deeply impressed and began following the progress of the patient with a keen interest.

To tell the truth, Professor Levi had, in the same operating theatre, performed many more delicate and complex operations on the heart. He had repaired congenital heart defects. He had installed valves; he had (in other fields) transplanted kidneys, which, most surgeons agree, is a much more difficult and complicated operation than transplanting a heart.

Much of the public interest stems from the fact that the "heart" has been considered in a special light throughout history: as the seat of love, of hate, of all the tender and bitter emotions. It was believed that the heart was the most important organ in the body -- although nobody can live without liver, kidneys or brain. To doctors, the heart is merely a pump.

* * * *

The operation demanded a certain conjunction of events which occur infrequently.

First, a skilled open-heart surgeon must be available and highly trained. Prof. Levi, 43, had returned from Minneapolis, Minnesotta, in 1964 to join Beilinson, a Kupat Holim hospital. In the U.S. he had studied the possibility of performing such an operation: one of his colleagues there was Prof. Christian Barnard.

The next problem was to find a person willing to undergo such an operation. Prof. Levi was "ready one year ago to perform such an operation." He had one candidate, but she decided against the operation, and has since died. There is only a 50-50 chance of survival with the new heart.

Then Sulam appeared on the scene. He had been in and out of hospitals, could not work. He was admitted two months ago to internal medicine "C" which is headed by Prof. Yosef ("Jojo") Rosenfeld and stayed there a month. It was determined that he suffered from coronary occlusions with widespread damage to the heart muscle: the papillary muscle was ruptured; he had a severe aneurysm of the left ventricle. His chances of survival were slight. This explained to him, he agreed to undergo the operation, and he was moved to Prof. Levi's department. His family were alerted, and three relatives came from abroad: a brother and sister from France, a sister from the U.S.

Some of the heart transplant team at Beilinson.

The wait for a donor began. He would have to be fairly young; his heart must be sound; his blood and tissue must match, as closely as possible, that of the recipient. The vital issue: should the family be asked if they were willing to donate his heart? At Beilinson, as in most hospitals, it was decided not to ask; legally, there is no need to.

As one senior physician said: "Few families, no matter what their attitudes, can agree to such an act as their relative lies dying. They hope against all reason that he will live and do not want to discuss his death. There are only a few precious minutes -- literally only minutes -- to remove the heart after his death for transplant. And even after he dies, most families would not agree. It takes a family highly oriented towards this particular problem willingly to contemplate the "heart" of their relative beating in another person's body.

There have been demonstrations at Tel Hashomer against the transplanting of the corneas of eyes. There was a riot last year at Kaplan as the result of a post mortem. Everything was done at Beilinson to keep the name of the donor secret. Dr. Pinhas Koren, medical director at Beilinson said: "When names of believed donors began turning up in the newspapers, doctors at Beilinson actually feared for their safety."

There was still another reason. In the U.S. some donors' families have made monetary demands on the recipient, or his family.

Beilinson finally made sure that there was a sharp distinction between the operating team which needed the heart, and the attending physicians which pronounced the donor "dead". Only when "cerebral death", the stoppage of all brain function was confirmed, did the operation to remove the heart begin.

TARGETS OF TERRORIST BOMBING.- Israeli actor Assaf Dayan, left, son of defense minister Moshe Dayan talks to El Al hostesses at Munich airport after bombing attack by Arab terrorists. Hannah Maron (inset) an Israeli actress was injured during the attack and her condition remains critical.

FORT METHODS STUDIED

Ashdod - A four-member official delegation of the Ethiopian Ministry of Commerce and Industry, which visited the Ashdod Port recently, said their Government was considering the possibility of sending port workers to Ashdod to receive training.

Accompanied by Haim Laskov, Director of Ports Authority, the delegation heard talks on the advantages of the land bridge between Ashdod and Eilat. This land bridge is currently being used instead of the Suez Canal for the transport of goods between Europe and Africa. Consignments of tractors from Rumania to Ethiopia, and coffee from Ethiopia to Rumania, already have passed through the Israel land bridge.

ISRAEL'S ARMY PREPARED

(cont. from page 6)

county regiment. But by and large much more attention is devoted to combat training in the field than to the parade ground.

Considerable emphasis is placed on aggressiveness in training, and Israel has become one of the most advanced countries in parachute and commando tactics. Israeli military missions have been employed in many countries in Africa and Asia, and Israel's part in the formation of the Army of Singapore and the training of Gurkha paratroopers in Nepal has been widely publicised. Colonel Mobutu, like the paratroopers in his Congolese Army, wears the Israeli parachute insignia.

But perhaps the most interesting aspect of Zahal is that although it is intimately entwined with every facet of life in Israel, it scrupulously refrains from any interference in public life.

Israel disposes today one of the most battle-trained armies in the world, in many ways a model of efficiency, and certainly the Air Force with the highest combat experience in the world. She is faced on all sides by enemies and is in a state of constant war along the frontiers. By all standards she should be a modern Sparta, with at best a militaristic regime. Instead, she is probably one of the most democratic and free societies ever to have existed in history in time of war. This is in many ways Israel's miracle.

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Kishon

The lighter side of Israel

by Ephraim Kishon

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ODE TO THE REAL READING

I don't know how it actually happened.

Only a year ago, it was hardly more than a protest. Then it started growing right in front of our eyes and climbed lithe and ramrod-straight heavenwards. Today it is huge.

Who delude ourselves? Why deny it? We love Reading IV.

At first we hated it and fought it tooth-and-nail. We watched it, day after day from our speeding car, growing and spoiling the skyline. We scoffed, "What lack of proportion," as it dwarfed the other Readings and turned them into as many matchboxes. We signed numberless petitions against it and sent them to Sapir, chockful of arguments regarding smog and smells and coughing. But all this activity was hopelessly outpaced by a fever for construction and gradually turned into covert sympathy deep in our hearts, though not yet on our lips. And when the work was completed, the last brick placed atop the giant smokestack, its size mountainous and its top hidden in the clouds, we dared to utter the first true words, albeit softly:

"They attacked the Eifel Tower, too, in its time," we said. "And this one here will even supply us with power."

But even as my soul was still wavering between past hostility and vicarious acrophobia, a relevant and unmistakable dream visited me. I shall never forget that memorable night when my true feelings for the first time revealed themselves to me like clouds. In the dream, I hugged Reading IV and kissed it, and wept with joy. Then we became engaged and walked hand-in-hand. It was simply beautiful.

After I awoke, I felt deeply shocked and ashamed. After all Reading IV could not be considered female by any flight of the imagination, quite on the contrary, all the outward signs pointed to its outstanding and indisputable masculinity. It was therefore an extremely odd, and to a certain extent worrisome phenomenon, but love knows no rules and is proverbially blind. Deep in our hearts we all look forward to the day when thick, black clouds of smoke will start billowing out of this stack, while way below in its innards, sparks are flying and a fire is roaring. . .

It protrudes above the city's skyline like a giant exclamation mark. Approaching it from the Dizengoff lowlands, it stands erect at the end of the street, like a Tower of David with a sensuous neck, tall like an outlandish palmtree. All our reservations fell off us like a discarded garment. It is a new Tower of Babel, a symbol of Tel Aviv's maleness, Gulliver in the Liliputan city.

And yet, how we fought it! We tormented the Government, haunted its every step and threatened it with lawsuits and writs. We were fools, silly kids who didn't know what was good for them and what was harmful. Nowadays, erstwhile enemies are rubbing against the sides of the smokestack, purring like pussycats, while tourists are fighting for the privilege of being photographed with it. We cherish this tower, our eyes caress it every morning, it fills us with a feeling of might and serenity, because it is bigger than big, it is the pride of our city, on it we stacked our very security.

Hasn't the time come to lower our eyes and beg the Government's forgiveness for not knowing what we were doing? In this cynical world, in this wilderness of human frailness, it presented us this magnificent phallic symbol on a silver platter, so that we may adore it uninhibitedly, this sky-scraping chimney which warms our hearts during cold winter nights with its blinking amber lights.

Yes, this is true love. We are devotedly yours, Reading IV.

KEEPING ISRAEL SAFE.- An Israeli patrol on duty on the Suez Canal keeps a sharp lookout for Arab commandos infiltrating across from Egypt. It is due to their vigilance that most commando raids are successfully repulsed.

TORONTO WOMEN'S NEWS

EITZ CHAIM

A general meeting took place of the Eitz Chaim Mother's Association February 9th, 1970 at 1 Viewmount Ave. President Helen Fishbane welcomed all members and guests.

A rummage sale will t held in the near future. Convenor will be Sylvia Zeifman. The project of Candy Trees was explained by Miriam Maierovitch and Rachel Weinstock and suggested as Purim gifts. The Torah Umesorah Annual Convention is to be held in New York on Feburary 21st and Martha Weisberger and Dorothy Klein will be representatives.

BETH EL

This evening the Sisterhood of Temple Beth El will conduct services under the supervision of Rabbi Bernard Silverblatt. Guest cantor for the evening will be Beth El's soprano Esther Firestone. Following the services there will be a guest speaker.

On March 4th, the monthly book review luncheon will take place at the home of Mrs. Ruth Mudrick. Under discussion will be James Bladwin's "Tell me How Long the Train has been Gone."

BETH JACOB

The Beth Jacob Mothers' and Daughters' Luncheon was held recently in the school auditorium on 410 Lawrence Ave. Over one hundred people attended. Hella Nussbaum welcomed the guests. Mrs. Mandelbaum then presented Mrs. Nussbaum with a corsage and a scroll, awarding here title of Mother of the Year. Mrs. Phyllis Weinberg chaired a panel discussion. Luncheon was served by Mrs. Anne Botnick.

WESTON CHARITABLE SERVICES

A general meeting of the Hebrew Weston Charitable Services was held at the home of Mrs. Pearl Rubinoff on January 19th.

MERRY-GO-ROUND

by Ruthie

I don't know, but where teenagers are concerned the older I become, the dumber I seem. Pick up any newspaper or magazine and you'll find oceans of articles about how to understand future mamas and papas. The poor darlings are overworked, they are grossly misunderstood, parents are too strict, parents are not too strict — oh, millions of things.

What's all the fuss about anyway? Our youngsters never had it so good, *kein eyen hora* (no evil eye). Mothers and fathers just live for their children. (No snickering, kids.)

If Junior uses his gray matter a little and burns the midnight oil, right away mama thinks,

"At the next school board meeting, Al will have to find out why the teachers give so much homework."

Mama is already afraid some mental exertion will cause her *kahdishl* (son—and you look up the literal meaning, it's too long to explain here) a nervous breakdown.

At age fifteen, the kids are threatened with,

"O.K. If you won't do as you're told, you can't have driving lessons next year."

There are more sixteen-year-olds zigzagging up and down the roads than you can count. You'd think cars were toys at a dime a dozen.

Nu, so stupid they are? If they can park a car in the schoolyard, they'd be *yulden* (dopes) to use their feet. Whoever heard of such a thing as walking? That's passe.

In the olden days, when we were young, we walked. If we, who graduated finally into the upper crust, wanted a nickel (there was such a thing) for carfare, mama became hysterical.

"Zay nur, fun der haym oisgeveynt (see here, accustomed from home)! What's the matter, your feet are no good, God forbid? I can use the money for something more important.

If our parents rose a notch on the ladder of economic success and, as a result, moved to a newer neighborhood, we were thrilled. Nobody could talk to us. We taunted the less fortunate children on the block. In fact, we were actually obnoxious.

Today? Today you're bound to hear from a daughter,

"Alright, so buy that other house. Only don't feel sorry if I have no social life. All my friends are here, and I'll be the only one among a bunch of snobs."

Aha! The newest expression on the scene — no social life. And this "no social life" is the weapon over our heads .

When I was growing up, I thanked God I was left to my own devices. I went to school, I came home, I practised the piano, I attended *Heder* (Hebrew school). And if we had no place to go, I had fun playing stoop ball or potsy. When I was a little older, mama invited the gang for a snack, *kaday* (so that) we shouldn't "hang out" in front of the house.

Who thought of a *social life?* We were happy. And if we weren't? Just one word from us and mama said,

"If you have nothing to do, scrub the kitchen floor. Or else, *klopp kupp in der vahnt* (knock your head in the wall).

It's awful today. Of course the kids are spoiled. But whose fault is it?

(Copyright North American Press, 1970)

HUMAN RELATIONS

'I'd Like to Be Me'

DR. ROSE N. FRANZBLAU

Question:

I am just 15. I consider myself shy. Three months ago, I started going around with three other girls. Two of them I knew before. The third I just met. When I'm with them, I'm constantly criticizing myself. I find that when the girl I just met isn't there, I can be more like myself. Also I sometimes become jealous of my other two friends.

We started seeing boys two months ago. Two of the girls still are going steady, but I just broke up. I still like the boy and feel if I was able to be me, things might have worked out.

Lately, I have been fighting with my parents, especially about going with boys not of our religion. My parents feel very strongly about this. The boy I went with was not of our faith. My parents didn't know about him, but they were suspicious.

I am the youngest of three. My sister who is 28 years of age married out of her religion -- and happily too. My brother, 24, got married two weeks ago. I was close to him and very upset when he married.

Answer:

Rivalry with peers of the same sex, even when the youngsters are very good friends, has its beginnings in the home and in the relationships with one's own siblings.

Competitiveness between growing youngsters in a family has many positive points in its favor. Testing with siblings is a preparation for relationships on the outside. At home, a girl can do and say things she never would with outsiders, no matter how close the friendship.

In some ways, you are now like an only child in the family. Your older sister and brother went off on their own when you were still quite young.

Now, on the outside, you are one of a group, all on the same level. With three girls around, there are too many competitors, and you feel lost in the crowd.

The new friend whom you feel you can do without, is very much like a newcomer in the family, with whom you don't want to share the relationship you have with the other two girls. Besides, you may be afraid that she will come in and replace you. Friendships with girls are only a preparation for friendships with boys. Being accepted by girls somehow makes the youngster feel more acceptable as a girl to boys.

At your age, going steady doesn't last too long. When it does, the youngsters narrow rather than broaden their social lives. Frightened to be themselves, they hang onto each other, and when it comes to an end, they wonder if they will ever be able to hold onto a boy. But this only lasts until they find another boyfriend, or until their girlfriends break up with their steadies.

As long as your brother was home he was a male who could always be counted on to love and comfort you when needed. When he left for marriage, you saw it as a break-up, like when your boyfriend broke up with you.

Dating a boy of another faith is a way of telling your parents off. However, that you do it behind their back, makes you feel not only disloyal, but dishonest.

Now that you know that you can establish friendships with boys as well as with girls, you should try to make new new contacts by becoming involved in after-school activities or some cause at your church, community center or "Y". When you have done this on your own you will not feel so dependent on these girlfriends.

Recipe for the week

COUSCOUS

1 pound couscous
1 3-pound or 4-pound breast of beef
Cracked soup bones
4 carrots, scraped and left whole
6 onions, peeled
6 or more small turnips, peeled and left whole, or one small rutabaga, peeled and cut into 2-inch cubes
1/2 pound washed Swiss chard (optional)
6 sprigs parsley
4 quarts water
Salt and freshly ground pepper
1 can chick peas, drained

Place the couscous into a basin and add cold water to cover. Stir and drain.

Place the meat, bones, carrots, onions, celery, turnips, chard, parsley, water, salt and pepper in the bottom of a couscous cooker or other steaming utensil and bring to a boil. Simmer, skimming the surface as necessary, about 30 minutes.

Work the couscous with the fingers to break up the lumps. Moisten it with stock from the boiling meat, then spoon the cereal into the top of the steamer (lined with cheesecloth if necessary). Place the couscous over the boiling meat and vegetables. Cover closely and steam one hour.

Pour the couscous back into the bowl. Add more broth to moisten. Return the couscous to the steamer and cover closely. Add chick peas to meat and vegetables in bottom of steamer. Steam once more for one hour. Serve it moistened with a little of the soup stock and the vegetables. The meat may be served immediately or later. Serve the couscous with sweet meat balls.

Yield: 8 to 10 servings.

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Muse in Jerusalem

By Karen Gershon

Jerusalem has always been a subject of poetry; some of the best poems about it have been written by people who did not live there, who perhaps never even saw it—like the Karaites writing in the 10th century.

When the Hebrew poets of the modern era came from Russia they went to the Hechalutz centres: into the work battalions, the kibbutzim; they regarded Jerusalem as the seat of the old Jewish community and of stagnant tradition. Bialik, Shlonsky, Altermann, all settled in Tel Aviv.

Only for a few years after the War of Independence were there a number of people in Jerusalem who wrote poetry and considered themselves a group—but it would be misleading to call them a group of Jerusalem poets.

Few of them had grown up in Jerusalem; they came to attend the university, having behind them service in the Hagana (instead of schooling) and the Army.

They were then in their early twenties and shared certain Socialist ideologies, wrote political poetry and were neither stylistically nor thematically influenced by the fact that they lived in Jerusalem.

But they met for poetry readings, and their work appeared together in Massa (published in Tel Aviv), which was edited by Carmi and Megged. Carmi has spent all his adult years in Jerusalem.

Last month saw the publication of his "Selected Poems," containing a series of poems about Jerusalem.

Carmi was born in the US, into an Ashkenazi Hebrew-speaking environment. He lived here for three years as a child and returned at the age of 22 in 1947.

Poetry, he says, is the most developed branch of Hebrew writing; it has an uninterrupted tradition, having been written everywhere always. Before it became a spoken language again, a sort of mosaic poetry was produced in Hebrew, every word coming with a family escort of involuntary associations.

Spoken Hebrew has evolved so rapidly, that today the older writers already read like classics, although when they wrote they were the iconoclasts, revolutionising Hebrew poetry. They were still dependent on the Bible and the Talmud; contemporary Hebrew poetry is influenced to a large extent by what has been written in the past in English, though its subject-matter is local and topical: the war and the Land of Israel.

It is written, and read, mainly by the younger sabras—people doing their Army service and students. Hundreds of volumes of Hebrew poetry have been published over the years, in editions of 1,000 copies, which sell out. This means that, proportionately, poetry sells much better in Israel than elsewhere.

A best-selling poet, Yehuda Amichai, for instance, will sell 10,000 copies of a new book. Amichai also lives in Jerusalem. Some of his work has also been translated into English, by Assia Gutmann ("Selected Poems," Cape Goliard, 1968).

Here, as elsewhere, poets do not earn their living by their poetry. Though they may be found in all walks of life, many of them are lecturers at the university, two of the best in the department of science.

The university is the focus of public literary activity. Readings in Hebrew are attended mainly by students. There are occasional readings in other languages by visiting celebrities; I have heard Robert Lowell and Paul Celan. Older people, then, come not to listen to poetry so much as to hear their former native language.

Poets who live here and do not write in Hebrew also tend to be associated with the university. In particular, those writing in English—Dennis Silk, Harold Schimmel, Robert Friend—as outsiders come nearest to forming a group.

Silk's main subject is Jerusalem. He is now working on something having "large Jerusalem proportions, with historic, Cabalistic symbolism." The statement betrays the provincial trait in Israeli culture: it tends to take itself a little too seriously.

It seems to me that the national vice here is talking, not listening. To some extent this debases the value of words. On the other hand, the use of the Hebrew language is not easily taken for granted. Nor is living in Jerusalem.

Carmi suggested that the unique literary life should be looked for not in the place but in the individual, in what people have done.

Poetry in Jerusalem also means the associations with which it has been endowed, not only by history but through those who have been here before us. Agnon, for one, has made us aware of the city's personality, so that seeing it becomes itself a creative act.

ISRAEL'S ECONOMIC PROBLEMS

(Cont. from page 1)

IMPACT TO COME

In the case of self-employed people, it has been more than doubled, which will sooner or later be reflected in higher prices.

All this may not yet be too clear to the man in the street, who has yet to receive his first pay packet containing his so-called rise, but it will be felt increasingly during the months to come.

More to the point would have been a straight-from-the-shoulder statement outlining the stark necessity for restraining home demand, for cutting down on imports of finished consumer goods and raw materials for goods for the home market, and for the transfer of labor to export and defense industries, thus alleviating the labor shortage, with its concomitant pressure for further wage increases. Instead, the Government is indulging in a pantomime, which is likely to force it eventually into subsidising exports, or even devaluation.

Many here feel that quite apart from the farce of giving with one hand and taking away with the other, the Government is losing invaluable time, since it will take some weeks or months till the bite will be really felt. Instead, in order to halt the catastrophic outflow of dollars here and now and divert resources to exports, the Government should be devaluing this minute.

DRIVERS HIT

The measures introduced so far will no doubt make themselves felt on the import side of the balance of trade in due course, but only a few will have an immediate effect. These are all connected with cars: a sharp increase in purchase tax on them, higher annual licence fees, a new registration charge and a bias in taxation in favor of older and smaller cars against new models, especially large ones.

By now, customs duty and taxes on an imported car are more than twice the cost of the car itself.

The outlook, then, is one of gradually rising prices with a very distinct lowering of the standard of living from May, when the new tax rate comes into force.

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We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

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